THE

CALCUTTA REVIEW

An Illustrated Monthly

Established 1844

THIRD SERIES

(Volume LXVII

CALCUTTA UNIVERSITY
CENTRAL LIBRARY.

(APRIL—JUNE
1938.)

PUBLISHED BY
THE UNIVERSITY OF CALCUTTA

CRCV 224

First Series	*1844*
New Series	*1913*
Third Series (Monthly)	*1921*

GS 1507

THE CALCUTTA REVIEW

Volume LXVII ; Numbers 1—3

APRIL—JUNE, 1938

CONTENTS

Page.

Anglo-German relations of the Future 1
Dr. Taraknath Das

The Vatican and Spain 6
Ellen Horup

H. L. Mencken : The dean of Iconoclasts 13
Charles I. Glicksberg

The Imperial Institute of Sugar Technology, Cawnpur ... 29
N. C. Mehta, I.C.S.

The Poetry of Chivalrous Love 39
P. N. Roy, M.A., D.Litt.

Some Examples of the Antithetical Sense of Primal words in Sanskrit Language 51
Sarasi Lal Sarkar

G B. Shaw 55
H. D. Nargolwala

The Polynesian world 68
Dr. Kalidas Nag, M.A., D.Litt.

The Essence of the Gita 85
Moti Lal Das, M.A., B.L.

Pre-historic Cultures and Ancient Rivers in India 91
D. Sen

Economic Italy during the first year of the Fascist Regime ... 97
Dr. Benoy Kumar Sarkar

Annual-Report of the Students' Welfare Committee, Calcutta University, for the year 1936-37 131

Plotinus 143
Wendell Thomas

Authoritarian Education and Internatioal Peace 151
Nirmal Chandra Bhattacharya

Ultimate constituents, Atomistic Materialism, Free Will and the Determinism of Nature 158
Kamolesh Ray

What is Hinduism 165
B. K. Chatterjee

The One and the Many 169
Pandit Sitanath Tattabhusan

P

Havelock Ellis: The Prophet and Mystic ... ... [illegible]
    Makhanlal Mukherjee
Bengali National Poems 179
    Nripati Kanto Roy
China and the Dawn of Asiatic Culture 186
    Dr. Kalidas Nag
Modern Verse 199
    B. G. Steinhoff
Humour in Literature and Life 209
    R. K. Tripathi
The Place of Sound Films in Instruction 221
    Sheikh Iftekhar Rasool
Film in Rural Reconstruction 225
    F. L. Brayne

The Expression of Beauty in Art 253
    J. H. Cousins
Policy of Rural Debt Relief 271
    Sir A. P. Patro, Kt.
Problems of Chinese Art and Archaeology 278
    Dr. Kalidas Nag
Early Annals of the Calcutta University II 291
    A. P. Das Gupta
Libraries in Bengal : Present and Future 301
    Nihar Ranjan Ray
Barnes's History of Western Civilization 311
    Dr. Bneoy Kumar Sarkar
The Phenomenality of the Objective World Implied in the Subject-object Relation in Perception—An Idealistic View-point 318
    Ashokenath Shastri
Viśveśvara, a Bengali Śaiva Śaint of the Thirteenth Century ... 323
    Dr. Dines Chandra Sircar
Poetic Genius—A Short Study 327
    Kalicharan Shastri

At Home and Abroad 104, 228, 338
News and Views 108, 231, 341
Miscellany 112, 234, 345
Reviews and Notices of Books 121, 242, 352
Ourselves 127, 243, 358

CONTENTS

List of Contributors and their Articles

Page

Bhattacharya, Nirmal Chandra
Authoritarian Education and International Peace ... 15
Brayne, F. L.
Film in Rural Reconstruction 22
Chatterjee, B. K.
What is Hinduism 16
Cousins, J. H.
The Expression of Beauty in Art 25
Das, Dr. Taraknath
Anglo-German Relations of the Future ... ...
Das, Moti Lal, M.A., B.L.
The Essence of Gita 8
Das Gupta, A. P.
Early Annals of the Calcutta University II 29
Glicksbery, Charles I
H. L. Meneken: The dean of Iconoclasts 1
Horup, Ellen
The Vatican and Spain ... ...
Mehta, N. C. I.C.S.
The Imperial Institute of Sugar Technology, Cawnpore ... 2
Mukherjee, Makhanlal
Havelock Ellis: The Prophet and Mystic 17
Nag, Dr. Kalidas, M.A., D.Litt.
The Polynesian World 6
China and the Dawn of Asiatic Culture 18
Problems of Chinese Art and Archaeology 27
Nargolwala, H. D.
G. B. Shaw 5
Patro, Sir A. P. Kt.
Policy of Rural Debt Relief 27
Rasool, Sheikh Iftekhar
The Place of Sound Films in Instruction 221
Ray, Kamolesh
Ultimate Constituents, Atomistic Materialism, Free Will
and the Determinism of Nature 15
Ray, Nihar Ranjan
Libraries in Bengal: Present and Future 301
Ray, P. N., M.A., D.Litt.
The Poetry of Chivalrous Love 39
Ray, Nripati Kanto
Bengali National Poems 179
Sarkar, Dr. Benoy Kumar
Economic Italy during the first year of the Fascist Regime ... 97
Barnnes's History of Western Civilization 311

P

Sarkar, Sasasi Lal
Some Examples of the Antithetical Sense of Primal words in Sanskrit Language 51
Sen, D
Pre-historic Cultures and Ancient Rivers in India ... 91
Shastri, Ashokenath
The Phenomenality of the Objective World Implied in the Subject-Object Relation in Perception—An Idealistic View-point 318
Shastri, Kalicharan
Poetic Genius—A Short Study 327
Sircar Dr. Dines Chandra
Viśveśvara, a Bengali Śaiva Saint of the Thirteenth Century 323
Steinhoff, B. G.
Modern Verse 199
Tattabhusan, Pandit Sitanath
The one and the many 169
Thomas, Wendell
Plotinus 143
Tripathi, R. K.
Humour in Literature and Life 209

UNIVERSITY OF CALCUTTA • ADVANCEMENT OF LEARNING •

THE
CALCUTTA REVIEW

APRIL, 1938

ANGLO-GERMAN RELATIONS OF THE FUTURE

DR. TARAKNATH DAS
New York

A little over two years ago, in an article entitled *Anglo-German Relations of the Future*, I made the following statement:—

"In the last analysis, unless something very revolutionary happens in the arena of world politics, it is to be expected that with the growth of German power, rise of Anglo-German rivalry is inevitable and then Britain will try to isolate Germany in world politics, as she did before the World War."[1]

It seems to me that this fundamental thesis holds good to-day. However, in world politics, so far as Germany is concerned, two important developments have occurred—(*a*) Italo-German understanding, generally known as "Rome-Berlin axis" and (*b*) German-Japanese-Italian anti-Communist pact. It seems to me that these new orientations in world politics do not really change the attitude of some German statesmen who believe that an Anglo-German Alliance should be attained at any cost: *and Rome-Berlin axis* and German-Japanase-Italian anti-Communist pact should be used as clubs (instruments of pressure) to extract concessions from Britain and her allies. policy is based upon the fact that *German re-armament program* (army, navy and air forces) received British blessings and support, coerce France and Russia who must not be allowed, according to British ideas, to follow an anti-British policy. Great Britain, by aiding Herr Hitler in his policies, has gained her objective of Franco-Russian support to British world policies. But many German statesmen seem to believe that Mr. Neville Chamberlain, the present Premier of Great Britain, will be following his father's (Joseph Chamberlain's) foot-steps, by taking the initiative of forming an Anglo-German alliance which was broached by the latter some forty years ago. This German statesman think that the *Halifax mission* of 1937 was to promote this end in due course of time. From the British point of view, *Halifax mission* had the same objective as was the case with the famous Haldane Mission, before the World War. It is well-known now that the Haldane Mission was sponsored with the purpose of inducing Germany to give up her naval programme endangering British security and supremacy and thus pave the way for Anglo-German co-operation in Asia, Africa and Europe, of course on Britain's terms. Kaiser Wilhelm and his advisors refused to follow British bidding as Great Britain (supported by her partners in the Triple Entente) tightened the noose around Germany's neck and crushed her in the World War. In the process of isolating Germany in world politics, before the World War, the Entente group of Powers wooed Italy and detached her from the Triple Alliance group of Powers. Now *Lord Halifax's* (former Lord Irwin who as the Viceroy of India imprisoned hundreds of thousands of Indian patriots) *mission* seemed to have been to explore the possibility of breaking up Rome-Berlin axis and also German-Japanese understanding.

---

[1] The Calcutta Review of March 1936, pp. 302, 306.

The latest development in the Far Eastern War between China and Japan indicates that Germans are most anxious to supply war-materials to China, through the British port of Hongkong. This is a very profitable trade and a possible investment for future expansion of German commerce in China. This policy would naturally please Anglo-American Powers. Of course Germany is not lagging behind in helping Japan in many ways. However from the following report it seems that Germany, to win Anglo-American support in world politics, is at present leaning heavily towards China:—

"Peiping, January 19, 1938 (By International News Service)—Germany considers herself aligned with London, Washington and Paris rather than

Rome and Tokio in connection with the Sino-Japanese conflict German ces here asserted to-day.

"These declarations were made despite the fact the Nazi Reich is an anti-communist ally with both Italy and Japan under the terms of the triangular Anti-Comintern Pact.

"The German sources here claimed both Washington and Tokio have been advised that Berlin considers the anti-Communist agreement does not apply to Sino-Japanese warfare.

"Because of popular sympathy for extensive German interests in China, it was said, Germany has refused to follow Italy's lead in backing Japan against China through the anti-Communist Pact."

From the above report it is evident that there is duplicity regarding German Foreign Policy in the Far East. This duplicity was also evident during the days of Kaiser Wilhelm, whose government encouraged the Anglo-Japanese Alliance to rouse anti-Japanese and anti-British feelings in Russia, to increase German influence in Russian politics. During the Russo-Japanese War, the German government supplied arms and ammunitions both to Japan and Russia and at the same time tried to act as a friend of Russia. The Hitler regime has sponsored German-Japanese understanding which has roused anti-Japanese feeling both in Britain, America and Russia. In the present Sino-Japanese conflict, the German Government is supplying arms and ammunitions to both sides and at the same time was willing to help Japan as a mediator. This type of time-serving policy always fails. After the Russo-Japanese War, Germany lost friendship of Russia as well as of Japan. It seems clear that eventually Germany will have to make a final decision either in favour of or against Japan inthe existing and developing crisis.

If Germany decides to give up her support of Japan in the Far East, she might give up Italy in the Mediterranean, hoping that such a policy would win Anglo-American support and develop an Anglo-German alliance. In that case, Germany will have no independent foreign policy, but she will have to fight for Britain against Italy or Japan, as the case may be according to the British programme of eliminating the most dangerous rivals in the Mediterranean and the Pacific, —possibly Japan first and Italy next.

In that case, will the German Foreign Policy be again the same as was the case when Britain was seeking for an Anglo-German Alliance (before forming the Anglo-Japanese Alliance of 1902), asked Germany to support her against Russian penetration in Manchuria ? Th Germany, following Holstein-Bulow policy, refused to fight Russia a Britain dropped Germany as a possible future ally, and adopted th policy of isolation of Germany in world politics.

For an Anglo-German understanding, Britain's price is that Germany must not extend active support to Italy and Japan. Are Herr Hitler and his advisors ready to adopt this policy ? If so, at what price; what will be the concession made to Germany by Britain and the Powers associated with her in world politics ? Will Germany get back her African colonies ? Will Britain agree to consolidation of German Power in the heart of Europe by bringing Austria, Hungary and some of the Balkan states under German influence and control ? Will Britain agree to German expansion at the cost of Russia and Czechoslovakia ? Will Britain lend money to Germany, so that Germany will be able to secure raw materials and strengthen her position in international commerce ? Germany is uncertain of her next steps in Anglo-German relations. It seems she is vacillating. *Is it because of this vacillating attitude of German statesmen regarding Anglo-German relations Signor Mussolini determined not to surrender unconditionally to Britain and to avoid isolation of Italy in world politics has extended full support to Japan ?*

Because of Anglo-American-Franco-Russian opposition and German uncertainty towards Japan, the latter may be defeated in the present Sino-Japanese conflict, which might develop into another world war. Japan may be crushed as Germany was in 1914-1918. What will be the consequence of such a situation in the Far East, in relation to Germany ? Elimination of Japan in the Far East will strengthen the Anglo-French-Russian bloc of powers immeasurably. Soviet Russia freed from Japanese fear will be able to face Germany confidently; and France will feel free to concentrate her forces in German frontiers. In that case Germany must either follow Anglo-French-Russian bloc's dictation or face possible isolation; because in such an eventuality Italy will be faced with Anglo-French opposition without any aid from Germany or defeated Japan.

In spite of the present opposition, if Japan succeeds to win in the Far Eastern war raging now, what will be the British policy ? Will she seek then an understanding with Japan as well as Italy ? In such an eventuality, what will be British attitude towards Germany ?

For Germany, there are two definite ways open—(*a*) unreserved Anglo-German Alliance on Britain's terms or (*b*) ultimate British hostility. It is expected that German statesmen will not act as mere opportunists, but choose the course which would serve their national interests in an effective way. If Germany is not willing to throw her weight in favour of Britain against Italy and Japan, then eventually she will be faced with British opposition. If Germany again becomes too strong and decides to follow a policy which might be regarded as opposed to British interests, Britain will crush her as she did by the World War. German statesmen have a very hard task before them and future developments in the field of Anglo-German relations remain uncertain.

THE VATICAN AND SPAIN

ELLEN HÖRUP
Geneva

VHEN one says of a country that it is rich, one means that it is rich in itself, that a fertile soil and a favourable climate cause e wheat and rice, the vines and olives to thrive, a country where ere are big forests and raw materials to feed industry. Spain is rich this way. But the greater part of the cultivable soil belongs to big ided proprietors, the rest to the Church. The other riches of the intry are exploited with the aid of domestic and foreign capital. For ich country is not necessarily a country where the population enjoys od incomes and does not lack the necessities of life. The riches of a intry do not belong to the people who work and create them; they long to a small minority who hold these values either in the form of pital or in the form of land. The table of wages shows very clearly iat was the situation of the Spanish population.

Until 1931, the year when the Republic was founded, there were statistics. We know from the information of the International bour Office what were the salaries in 1934 and how they were still ther reduced in 1936. In 1934, for instance, a locksmith in Madrid rned 1·77 pesetas per hour (which corresponded to Swiss frs. 0·71). Barcelona the same type of work was worth Swiss frs. 9·55 per ur; in Valence Sw. frs. 0·50. A non-qualified mechanic earned only v. frs. 0·40. In the rural districts the situation was still worse. At iesca a day-labourer earned Sw. frs. 2·60 a day, a woman Sw. frs. 20, exclusive of board and lodging. At Granada and Toledo the ure was still lower; at Ciudad Real it was less than half for men, d ·80 centimes for women. At Estramadura, where the feudal lords gned more despotically than in the rest of the country, the daily ge of the men was between ·60 and ·80 centimes per day. "No re Two-Bob wages" was one of the war cries against the feudal stem.

Even taking into account the level of prices, which was rather low Spain, the standard of life of the workers in the towns and on the id was untenable.

When the Republican Government insisted that the soil be cultivated and fixed a minimum wage for agricultural workers, the big landed proprietors refused to submit. In Estramadura, where wages were lowest and discontent proportionately high, they protested and transformed yet more cultivated areas into pasture-land. Thus thwarted, the Government then attempted to impose a 4 per cent. tax on income, but this measure could not be put into force.

Such was the situation in the country, such the wages, and such the powers, when the ill-prepared revolt of the Asturias broke out, a revolt which was repressed by the then little-known General Franco with such cruelty as to rouse the indignation of the whole world. Whereupon the Catholic Church found it necessary to come to the help of the General and extricate him from his bad position.

On the 27th Aug., 1934, number of the *Osservatore romano*, the organ of the Vatican, there is set forth the opinion of the Catholic Church on these events, an opinion which every good Catholic must adopt. "The situation in Spain with regard to the recent revolt must be appreciated in the following light: the Spanish Government has acted not only according to its rights, but also according to its duty when it demanded that the Law be respected in its entirety. If it had not done its duty and severely punished the rebels, it would have been responsible for the blood that would have been shed later.

And so that there may rest no shadow of doubt in the mind of good Catholics, they were told that "this is the right and just rule, in conformity with the traditions of the Catholic Church in its relations with the Civil Government. A legal government has the unquestionable right to put down all attempts at revolt, and all Catholics must, in obedience to the Church, support the Government in its fight against all revolts."

At that time it was the Lerroux-Gil Robles Conservative Government which had to be supported, and the poor workers who were the rebels.

How was the Church going to explain to its faithful flock that the diametrically opposite view must now be adopted, when the elected Government was Republican, and at the head of the rebels was that same General Franco who formerly, as representative of the Government, had all the rights on his side?

Whereas the Holy Father during the Ethiopian War spared no pains to defend this "righteous war," during the revolt in Spain he left the initiative to others. It was the Spanish Bishops who were th first to take the lead in proving that what was good Latin in 1934 was nothing but the work of the devil in 1936. In a "Collective Address to the whole world with regard to the war in Spain," published in the fortnightly review of the Vatican, the "*Rassegna internazionale di Documentazione*" of 25 August, 1937, the 49 Bishops accomplished a clever feat in twelve columns of print.

That the traditional relations of the Catholic Church with the Governments of the country were of the best the *Osservatore romano* had no need to stress. Nobody can deny that in all disputes between the "haves" and the "have-nots" the Church has supported with all its might those who, according to the Scriptures, have more difficulty in enterning Paradise and who therefore have more need of a helping hand. But the problem lay in the fact that the rôles had changed and that the sympathy of the Church was now on the side of those rebels whom "the Government had not only the right, but the duty to punish severely." The initial efforts of the 49 Bishops were therefore directed to prove that in reality it was the rebels who were the Government, and the Government the rebels. It was here that the defence came to grief.

If it could have been proved, the Bishops would not have needed twelve columns of the Vatican review. On the other hand, these twelve columns were inadequate to conceal the lack of proofs, even in the eyes of the faithful, who are nevertheless used to Jesuit casuistry.

The motive invoked has a double aspect, legal and moral. The Bishops began by preparing the legal ground with the aid of the moral ground.

First of all, the causes of the war went further back; war could have been averted if only "those in power had governed according to justice...if Parliament and Government in 1931 had not twisted the current of our history in a direction which was in disharmony with the nature and requirements of the national spirit, and above all with the religious sentiment dominant in the country."

Here the Bishops are alluding to the attempt of President Azanas to reform the Church and the Army and to alleviate the exhausted rural population. The intrigues of the Right and of Alcala Zamora caused the Radical Government to fall, and the Government which succeeded it, a reactionary one, soon brought everything back into the old track. For two years this Government held power. The State paid the clergy once again; the discharged officers were rehabilitated, and once again the agricultural workers received starvation wages.

The second moral point to which the Bishops attach a great deal of importance is the political colour of the Government. It is Red. They must have it so, at least. And as it was impossible even for the Catholic Bishops to pretend that the Giral Government was the expression of the Communist Party, or founded on Communist principles, they simply pushed it into the background in favour of the indisputable enemy of all Churches and all society—Bolshevism. The duty of the Bishops was therefore to represent Spain at the moment when the revolt broke out as a country on the eve of a Communist revolution at which the Government would have passively assisted.

"Spain had only the choice between two attitudes: either to succumb under the attack prepared by the destructor, Bolshevism, as happened later in the districts where the National movement failed to triumph; or to oppose itself with titanic force to the terrible enemy.

With this explanation the Bishops obtain two advantages; firstly, the question of the Government and the revolt viewed from the angle of Bolshevism and resistance to Bolshevism. "The rebellion is not at bottom a revolt. It is a civil-and-military resistance to a revolution." Secondly, the rebels instead of being the aggressors against a legal government become the defenders of law and order, in the face of an attempt to establish anarchy.

"On 27 February, immediately after the triumph of the Popular Front, the Comintern decreed the Spanish revolution and supported it with enormous sums of money. On 1 May, hundreds of young men paraded in the streets of Madrid and made a collection for the purchase of bombs, revolvers, powder and dynamite destined for the coming revolution. Finally, on 16 May, there was a meeting of the Third International, in order to draw up a plan for the execution of political and military personalities who might play a rôle in a counter-revolution. Thus the movement spread from Madrid to the remotest villages; the militia was trained, received quantities of arms, and when the war broke out had at its command 150,000 soliders for attack and 100,000 for defence."[2]

According to the Bishops, the country had "a Government which did not understand or else did not want to defend the fundamental principles of all civilised society. After all the legal means had been tried without result, there remained only force to safeguard order and peace against those who had decided to introduce Communism by violent means."

The Government of the Popular Front which had just been elected is supposed, therefore, to have watched the minute Communist Party prepare a revolution, train a huge army, receive large amounts of money and arms from Russia, all without stirring. And this in spite of the fact that the first aim of a Communist revolution would have been to overthrow the bourgeois Government.

The Bishops themselves seem to find their explanation rather far-fetched, and admit quite frankly that the question needs to be more clearly explained.

"It may seem strange to you, dear brethren, that such facts should be treated in an episcopal document. The reason is that we have in this way sought to replace that constitutional right which alone can legalise a movement of national resistance. Without God, who must be at the base as at the summit of every society; without an authority which cannot be replaced in its function as the guardian of order and protector of civil rights; threatened by the material power of the unscrupulous, godless folk who are stirred up by the agents of the Third International—Spain was making for anarchy, which is opposed to order in society, to its common welfare and to justice." The Church and the rebels can therefore not reply on constitutional law. It must be replaced by what the Bishops call an "accomplished fact," for which whoever they do not furnish any proofs. These accomplished facts are supposed to represent something higher than constitutional law—what is called natural law. This term means, in the language of the Catholic Church, the law as defined by the Church, through the Pope and the Bishops in their capacity as the only representatives of God, and by that very function sole judges of what God means by natural law. But when the Bishops pretend that the constitutional law of a nation can be replaced by another, they have wandered into a domain where, as representatives of God, they have no authority. Unless, in their presumption, they imagine themselves also to have the right to give to the constitutional law of a nation an interpretation which will at all times be in harmony with the interests of the Catholic Church.

There is however in the pastoral letter of the 49 Bishops which is addressed to the whole world, something which shows that they are not quite certain of their explanation on this point.

Although it was their intention to say that a substitute must be found for this political right—thus admitting that they have not got this right—they nevertheless think that they had better proved that they do possess it after all.

As far as the moral right is concerned, they get out of the difficulty by the same means employed everywhere by the Fascists, namely, by inventing a fictitious Communist revolution that would have led to anarchy. "And as God is the most important foundation of every society... .. a Communist revolution is above all a rebellion against God." Thus they fall back always on the religious terrain which alone they administer. On the other hand, when it is a question of attacking the law and constitution of a country, the argument becomes more complicated. It can be done only in one way: by proving that the legal government is illegal; and it can only be illegal if the elections have *not* been conducted according to the constitution. Even the Bishops know that. But that they cannot prove. First of all, the elections *were* conducted in conformity with the electoral law. Secondly, it was a Radical-Clerical Government which had charge of them, and the Catholic Zamora, who went to Mass every morning, was President of the Republic. The result of the elections was made public by the Government, the Chamber sat, and the Republican majority formed the Government.

How was it possible now for the Bishops to find in this chain of political events a vulnerable point? But it had to be found. Otherwise they risked disclosing even to the believers that the support accorded by the Church to those who held power had its roots elsewhere than in the teaching of the authority which comes from God, to which one had to submit whether good or bad; a doctrine which the Church has not ceased to preach when it was to her advantage or to the advantage of the possessing classes. The vulnerable point was thus found. But the explanation as given had nothing to do with authority. "Although the Right at the last Parliamentary elections in February, 1936, obtained half a million votes more than the Popular Front, it nevertheless received 114 fewer seats, because in several provinces the elections were deliberately annulled, and thus the legality of Parliament was violated at the outset."

The Bishops state this point of view as if they believed that a Parliamentary Government, constitutionally elected, could become illegal if it *later* deliberately cancels a few of its opponents' seats.

Naturally, the Bishops do not advance any proofs of this accusation. But even if the thing were proved, it would not alter the fact that the party responsible for it was constitutionally elected and entered the Chamber as a majority.

The real explanation of the defeat of the parties of the Right in spite of the majority of votes, is their lack of unity during the elections. But this truth could not serve to prove the illegality of the Republican Government.

In support of this allegation the Bishops devote no more than eight lines in their long document. First of all they say that "the great majority of the Spanish people had borne with patience the frequent vexations which the unjust laws had inflicted on their conscience." Further on they explain how "democratic liberty had been perverted by the preceding Republican Government in such a way that the popular will had been led astray."

The 49 Bishops also reply in their twelve columns to the most trivial questions which the support granted by the Church to the rebels had provoked on the part of Catholics of all countries. They end up by asking believers to spread the truth. But what truth? The real truth which the Bishops do not reveal, and which shows that by supporting the rebels in Spain the Church has broken with one of its most important dogmas, that of the sanctity of authority; or the truth of the Bishops, which is a tissue of moral phrases and contradictory insinuations and may be summarised in the following cardinal points: the great majority of the people remained faithful to the Church and suffered under the unjust social laws. The popular will, however, had still been misled, which enabled the Popular Front to win. But this victory was not a real victory. It was won, thanks to a trick, for which the faithful, who were yet misled, were not responsible.

* * *

The Catholic Church does not range itself on the side of peace and justice. It has no need to, because it *is* justice.

H. L. MENCKEN : THE DEAN OF ICONOCLASTS

CHARLES I. GLICKSBERG
Newark, New Jersey

"He believed that it was only by constant skepticism, criticism and opposition that progress could be made, and that the greatest of all dangers was inanition......Such was his mission, as he conceived it: to attack error whenever he saw it and to proclaim truth wherever he found it. It is only by such iconoclasm and proselyting that humanity can be helped."

H. L. Mencken, *The Philosophy of Friedrich Nietzsche.*

"He has a large and extremely uncommon capacity for provocative utterance ; he knows how to get a touch of bellicosity into the most banal doctrine ; he is for ever on tip-toe, for ever challenging, for ever *sforzando.*"

H. L. Mencken, *George Bernard Shaw: His Plays.*

MR. Henry L. Mencken is too well known to the English speaking world to require any formal introduction. He has written voluminously and well on a wide number of subjects, political sociological, philological, and literary, though his strength lies primarily in literary criticism. When they first appeared, his series of six books, entitled *Prejudices*, created violet controversies. The title itself betrays the quality of his criticism. He wields a bludgeon, he cracks a savage lash. His stalwart individualism is supported by a power of rhetoric which makes his heresies seem reasonable and convincing while the arguments of his opponents seem stupid and reactionary. With his learned but unacademic book on *The American Language*, recently enlarged and revised, he has won an enviable reputation as a philologist. He was among the first of the intellectual pioneers in America to call attention to the value of Nietzsche's philosophy, and to recognize the genius of George Bernard Shaw. But Mr. Mencken is probably best remembered by the average American as the late editor of 'The American Murcury,' a "debunking" periodical which encouraged young writers. His name during the twenties became the fighting symbol of a movement of revolt. Around him rallied the forces of creative discontent. He became by right the acknowledged leader of the rebellious younger generation in its struggle against the established ideals of America, its most eloquent and powerful spokesman.

Lately, however, the tide of opinion has begun to turn. Mr. Mencken's reputation as a critic has been eclipsed by considerations which are, strictly speaking, outside the pale of literature. Political controversies, quarrels on economic issues have tended to alienate sympathy and to distract attention from his important, even if chiefly negative, contribution to American literary criticism. Borrowing and carrying to an extreme Mr. Mencken's original method of attack, younger writers with radical leanings have fought to sweep him aside as an unregenerate Tory. They have sedulously minimized his value by describing him as an editorial clown gifted with a voice as deep and loud as the bulls of Bashan and a style as damaging as a slapstick. Worst of all, they have dismissed him as a critic devoid of a scheme of values, genuine insight, and good taste. Fundamentally, nearly all of these charges are false.

Political differences, which are as inevitable as differences of temperament or belief, play no exclusive or decisive rôle in the shaping of literary criticism. There were excellent critics before the Marxian Era. Whatever the Marxist theoreticians may say, there is no causal relationship between the truth of the dialectical interpretation of society and culture and the soundness and native endowment of a critic. Sainte-Beuve, Charles Lamb, Coleridge, Pater, Taine—to select a few illustrious figures at random—to what extent are we interested in their economic or social views when we read their critical work ? Not that politics does not exert a significant influence. It is part of a man, and the whole man is implicit in the act of appreciation and judgment. To make the functional aspect of literature exclude every other aspect, particularly the aesthetic, is to fall into the crass error of abstractionism. For Mr. Mencken, whatever his economic and political notions—and he has been a fortnight champion of human freedom and civil rights—has been a stimulating and capable critic.

Secondly, Mr. Mencken's surface levity of manner has been grossly misunderstood. His irresponsible style with its muscular neologisms, its colloquialisms, and slashing invectives, has deceived some of the radical intelligentsia who are " hell-bent " to save the world from injustice. They have set him down as a mere public entertainer, a blatant and brazen showman, a vulgar clown, a low comedian. The indictment betrays not only bias but also a lamentable ignorance of individual psychology. For Mr. Mencken is inherently a moralist. He is tremendously in earnest. More profoundly even than the young Marxist crusaders, he is out to save America and the rest of civilization from the curse of stupidity, intolerance, bureaucracy and a hydra-headed host of other evils spawned by the institution of democracy. Only he is more mature and far wiser in his use of tactics. Instead of resorting to frenzied and righteous denunciations, he punctures hypocricy and puritanism with the white-hot needle of satire. He laughs at folly, he ridicules mediocrity, he exposes quacks and frauds. The effect he produces is vastly more destructive than if he had confined himself to solemn preaching.

Finally, the fact that Mr. Mencken has failed to produce a book expounding in full his own theory of aesthetics, has aroused in some the suspicion that he has no system of values to guide him, that he is little more than an impressionist who allows his vagaries to rule his fallible judgment. This, again, is based on a partial truth. Though Mr. Mencken has not written a book on aesthetics, he has explicitly formulated his critical credo and he adheres on the whole to a fairly consistent body of values. Not that he is free from errors and even absurdities of judgment. He contradicts himself at times, he permits his enthusiasm to run away with him. Despite these defects, the fact remains that he follows a system of values as logical and coherent in the main as that elaborately spun out by an I. A. Richards in England or a Kenneth Burke in America. Unlike them, however he prefers to have his principles embodied in practice, implicit in the critical act, not divorced from it and sterile and abstract. One example will perhaps serve to make this point clear. I. A. Richards, followed by Kenneth Burke, has drawn up an impressive doctrine based on the virtue of skepticism. All truths are to be tested by their contrarieties they are to be denied, approached from unfamiliar angles, dissociated, re-assembled under new patterns, examined from all sides. Now this philosophy of doubt, this professional skepticism has been aggressively employed by Mr. Mencken for quite some time. Scorn, derision, iconoclastic assaults, chronic disbelief, persistent non-conformity—these have been his chief stock-in-trade for many years and attest to a seasoned skeptical intelligence. He applies skepticism in the form of trenchant satire to all matters of dogma and faith. Nothing is established, everything is to be questioned. Where more modern critics have analyzed skepticism into its linguistic, conceptual, and psychological components, Mr. Mencken has actually and vividly employed the skeptical method.

Indeed, it is this quality that constitutes his most valid claim to historical importance. He was the besom that swept the dust, the bloated spiders and the gray combwebs and the accumulated debris of dogma out of the temple of letters. He opened the doors and windows and lets in reviving, germicidal blasts of fresh air. He secularized art, brought it down to common earth, made it real and rich and human. Tradition lost some of its crushing weight and authority; originality became a virtue and an adventure. Mr. Mencken was a constructive force in his very negation; he encouraged new talent by his vehement repudiation of the old men of the tribe. Without his hearty and commanding presence, his daring leadership, American literature of the past two decades would not have yielded such an abundant harvest.

II.

Now Mr. Mencken's method, if it can be dignified by such a term, is really very simple. All he did was to take some controversial issue and strip it deftly to the skin, removing every garment and undergarment of rhetorical concealment. Then he adopted the philosophy of enlightened common sense and developed it with might and main. Before he was through with the subject under discussion, he had overridden any possible objection on the part of the reader. To strengthen his thesis, he often resorted to another useful and ingenious device—that of exaggeration and ridicule. He seized on the enemy (be it a false idea or a person, particularly a reformer, a politician, a Humanist, or some mealy-mouthed pedagogue) and dragged him thoroughly in the mire. After daubing him with the most outrageous epithets, he finally hanged the victim and riddled it with bullets in the approved American style. Mr. Mencken is a master of the art of critical assassination.

Another trick of his was to parade a paradox and then defend it as a maligned and unrecognized truth. On all occasions he carried with him a quiver full of barbed paradoxes. He honestly believes that the general run of men are fools, poltroons, irremediable mediocrities. A list of his audacious paradoxes would reach astonishing lengths. For example, he was found of arguing that women are more interested in sex than men ; that men do not lust for power, they merely crave rest and peace ; that government is a conspiracy of the inferior mob against the minority of superior men ; that wars are inevitable and in a sense desirable ; that it is futile and foolish to seek reform in this hopelessly sinful and corrupt, cruel world ; that it is better to live magnificently than to live long ; that the drama is designed primarily for the delectation and edification of the multitude and consequently contains no profound or original ideas.

III

All these characteristics, his individualized style, his power of caricature and satire, his love of startling paradoxes, were in evidence while he was in his twenties. His book on George Bernard Shaw and his study of Nietzsche helped to clarify and confirm his own views, though he was more deeply influenced by Nietzsche than by Shaw. From the German thinker he derived the conception of an aristocracy composed of men endowed with superior intellects, men who would manage and control the state. From him, too, he probably learned to look with contempt upon the slaves, the class of inferiors, the mob whose mission is to serve the master class. Thus Mr. Mencken developed a doctrine of absolute individualism which rejected conventional notions of good and evil, the dream of human perfectibility, the sentiment professing faith in the equality and brotherhood of man. Equality, Mr. Mencken concluded, is a dream, a wish fathered solely by the defeated and the disinherited. The masses are loathsome ; since all they are good for is manual work, a labouring class that is docile and obedient is therefore desirable. To the humanitarians who oppose such a theory Mr. Mencken replies that experience proves it is true. " The history of the hopelessly futile and fatuous effort to improve the negroes of the Southern United States," he declares, " affords one such proof. It is apparent, on brief reflection, that the negro, no matter how much he is educated, must remain, as a race, in a condition of subservience ; that he must remain the inferior of the stronger and more intelligent white man so long as he retains racial differentiation."

The theme of democracy arouses Mr. Mencken to a pitch of denunciatory fury. An extreme individualist he can find no adjective violent enough to express his disagreement with the ideological assumptions on which democracy is based. The indictment he draws up is crushing and complete. American democratic principles and institutions are all a vicious fraud, a poisonous pretence. The democratic idea is predicated on the theory that by virtue of inherent merit sovereignty resides in the inferior man, the class at the bottom of the scale. The common swallows the consoling myth that he has a right to govern himself and that he is eminently fitted to do so. All this Mr. Mencken exposes as flatulent nonsense. The inferior man simply remains inferior, and no political hypocricy can change that elementary, incontrovertible fact. Modern psychology, Mr. Mencken maintains, has demonstrated the utter falsity of the belief in human perfectibility. The mind functions according to specific laws. Some minds begin with a superior equipment; others have a fatally limited capacity for learning. There is no such thing as mental equality. No metaphysical casuistry can contravene that fundamental truth. It is not a question of what ought to be but of what is.

Now let us grant for a moment that this abysmally unfair indictment is a true one. Let us suppose that human nature is exactly as Mr. Mencken describes it. What then? What does he suggest as a solution? His answer is—let us face these facts and accept them. Let us put the inferior man in his proper place. Let us invest the true aristocracy, those gifted by nature or training, with the power to rule. In all this there is no mention of the possibility that the electorate may be raised in intelligence and improved in character. Not one concession that other men, in America and elsewhere, may become as enterprising and far-seeing and wise as those on whom Mr. Mencken would bestow the sceptre of authority.

One cannot help but admire Mr. Mencken's method of logical aggression. He assumes, to begin with, that the vast mass of the population are ignorant and stupid, driven by greed and saddled with medieval superstitions. Then he proceeds to the next step: they are congenitally doomed to remain in this state of benighted sloth and stupefaction. They are unteachable; they are animated by two impulses only—fear and envy. The craving for security, the need for bread and circuses, that is all they care for. They are impervious to new ideas, they are led by tribal compulsions, the passions and prejudices of the herd, blind to stubborn facts, deaf to the appeals of reason. "Are these your gods, America?" Mr. Mencken asks with withering scorn.

He confines himself, of course, to assertions. His marshaling of alleged scientific facts and conclusions is altogether open to suspicion. He is not so much concerned with truth as with hurling his convictions at the thick unregenerate heads of the American public. Yet modern psychology, if it has demonstrated anything, has shown conclusively that congential factors while they make for conspicuous differences of development, are decisively affected by the social environment. How can one deny that within variable limits, as a child is trained, so will it grow up to manhood? Why not assume that a society which functions organically will endeavor to raise, and succeed in raising, the standard not only of literacy but also of intelligence and character and talent in the community at large? When this happens, shall we ascribe it to accident, to a biological waywardness on the part of the genes, or shall we acknowledge that, given favorable circumstances, social, economic, and educational, a man, no matter from what class he stems, may acquire the qualities of independent thought, honor, integrity and courage which Mr. Mencken so lavishly admires?

Mr. Mencken fails to distinguish between political and industrial democracy. He simply prepares his antecedent definitions and then leads them to triumphant conclusions. He declares democracy a corpse and then performs an autopsy. But he has no solution to offer, no goal towards which men might strive collectively. In the "Coda" to his book, *Notes on Democracy* (1926), he defends himself against the anticipated criticism that he has advanced no constructive proposal. "My business is not prognosis, but diagnosis. I am not engaged in therapeutics, but in pathology." Why, he asks, is he therefore disqualified from holding up a mirror to our vices or probing into our diseased vitals? There are many problems, he argues, that are fundamentally insoluble. The curse of democracy is that it pretends to be a panacea for all ills. As far as he is concerned, there may be no cure-all. Man may never learn the art of governing himself rationally and effectively. In spite of his protestations to the contrary, Mr. Mencken cannot help showing his true colors. He does have a reform, a solution, in mind. What he believes in is an aristocracy, a true aristocracy, with fine, clean traditions, a rich background of culture, and animated by the sterling qualities of honesty and honor and courage. But Mr. Mencken's whole conception of an aristocratic leadership breaks down the moment one attempts concretely to put it into practice. It is, in effect, a defence of the *status quo*, a plea for economic conservatism.

Mr. Mencken's criticism can best be sampled and studied in his series of Prejudices. The title is highly appropriate, for in reacting to books and men and ideas, this is what he relies upon as a stimulant and as a criterion of value—prejudices. The word, however, is unfortunate if it suggests a crotchety, wilfully dogmatic, emotionally opinionated set of doctrines. On the contrary, it reflects a thunderingly alive personality; Mr. Mencken's criticism is effective not because of any technique or method or theory it employs but because it reveals an interesting personality. He is not overawed by names, authorities, canons, traditions, rules. He does not mince words. He will speak out in his masculine idiom, though the heavens fall and the gods stand aghast. He does not hestitate to say whether a thing is good or bad. In the end critical work of this kind is bound to do more good than harm. Skepticism, when it is genuine and reasonable, is a positive intellectual virtue; it is a challenge, an incentive to further thought and exploration; it roots up old mouldering foundations; it throws a man back on his own resources, his own integrity, where all aesthetic judgments must be pronounced. Then, too, Mr. Mencken's books make for exhilirating reading. He may be, and often is, in the wrong, but no one has ever accused him of being downright dull. This alone is an inestimable service to literary criticism—that he makes hot blood course through the veins of books, that he makes literature live, that he infuses his own exuberant vitality into the the critical performance, that he infects us with his prejudices and enthusiasms. Indeed, he regards this as one of the prime functions of the good critic: "He makes the work of art live for the spectator; he makes the spectator live for the work of art."

Impatiently Mr. Mencken thrusts aside the abracadabra of abstractions the critics have fashioned for their cult. He has no use for what he calls the "Criticism of Criticism of Criticism." Art as morality, as a psychologically revealing document, art as play, art as the overcoming of the fear of death, art as metaphysics or philology or science or history or scholarship—for all these theories he has little but contempt. One blast of common sense reduces all these pretentious abstractions and formulas to so much dusty rubbish. Mr.

CRCU 224

Mencken's own views on the art of criticism emerge full-blown in his essay, "Footnote on criticism." First, as is his custom, he begins by annihilating all past system of criticism. Critical theories of the past were utterly false because founded on the absurd assumption that criticism is pedagogical in function, that its primary aim is to instruct, to disseminate truth and eradicate error, that it seeks to proclaim some special doctrine or message. On the contrary, Mr. Mencken insists, the truly capable and stimulating critic is moved by no such impulse. He is impelled by the same force that moves the artist—"the simple desire to function freely and beautifully, to give outward and objective form to ideas that bubble inwardly and have a fascinating lure in them, to get rid of them dramatically and make an articulate noise in the world." Any other motive is sheer delusion, the product of a messianic complex. Mr. Mencken does not write criticism because he is public-spirited and wishes to improve the condition of American literature. Emphatically not. His underlying purpose, he would have us believe, is to formulate his ideas and make them prevail against all opposition.

Criticism is, therefore, a truly creative art. Though the critic derives his material and his inspiration from books and not directly from life, what he produces is not second-rate. Of course, it may be if the critic is merely a recorder of other men's thoughts and feelings, without relieving within himself the experiences that gave them birth. But if he is creatively grifted, if he possesses the soul of an artist, he proceeds inexorably from the particular work of art to the experience that lies behind it—life itself. The great critic invariably operates on the same plane as the creative artist. The discourse upon a book or play or poem develops into an essay on some general theme, a philosophy of life, a table of values. It thus becomes a work of art in its own right. Every critic who is worth his salt does not stick to the work before him, for "what is before him is always infinitely less interesting than what is within." He becomes engrossed in general ideas ; he develops into an artist whose material is not a particular book but the whole area of life itself.

The great and genuine critic, then, is engaged in an autonomous activity—in spreading his ideas abroad, in fighting for his own beliefs. "He is not actually trying to perform an impossible act of arctic justice upon the artist whose work gives him a test. He is not trying with mathematical passion to find out exactly what was in the artist's

GS 1507

mind at the moment of creation, and to display it precisely and in an ecstasy of appreciation. He is not trying to bring the work discussed within some transient theory of aesthetics, or ethics, or truth, or to determine its degree of departure from that theory. He is not trying to lift up the fine arts, or to depend democracy against sense, or to promote happiness at the domestic hearth, or to convert sophomores into right-thinkers, or to serve God. He is not trying to fit a group of novel phenomena into the orderly process of history. He is not even trying to discharge the catalytic office that I myself, in a romantic moment, once sought to force upon him. He is, first and last, simply trying to express himself." Criticism is neither edification nor politics nor science. It is a creative release. If the critic survives at all, he survives as an artist, not on the basis of the correctness of his judicial estimates.

The fallacy in this point of view is immediately apparent. It gets one nowhere. The critic like the artist expresses himself. Criticism is self-expression. There is no reference to any basic and enduring values, no attempt to appraise the importance of that which is expressed. If criticism is expression pure and simple, then we arrive at virtual anarchy. The opinion any man utters is justified and final. Why did Mr. Mencken command attention during the second and third decades of this century ? Not because he expressed himself but because the ideas he voiced were suited to the needs of the time. They were relevant, vital, liberating. He was listened to not alone because he thundered and bellowed ; he was listened to because his ideas then seemed sound and essential.

Mr. Mencken will have none of this reasoning. He frankly goes the whole hog. Impressionism is the open sesame to criticism. Truth is a mirage, pursued only by professors and pedants, by second-rate academic minds. A profound, all-embracing skepticism prompts him to declare : " Nine times out of ten, in the arts as in life, there is actually no truth to be discovered ; there is only error to be exposed." Particularly in aesthetics is there no permanent core of truth. Theories fade and pass away ; art remains and chides our questioning. It is personality that makes a work of art live, creative passion, creative force. And this applies with equal validity to criticism, which is a fine art, or nothing. If it is to endure, it must contain new ideas, it must reveal a colorful, integrated personality, it must be alive and entertaining, it must be free from didacticism and dogmatism. Criticism, at bottom, is indistinguishable from skepticism. Hence it cannot be constructive in the commonly accepted sense of the term, for immutable truths do not exist in the arts. What the critic must learn to do is to enter with a sympathy and comprehension into the mind of the artist and recapture the creative passion that once promoted him. Besides the capacity for analysis and reflection, the critic requires gusto—a gusto that approximates to the insight and inspiration of the artist. It is this gusto which plays like a bright searchlight across Mr. Mencken's pages.

V.

Mr. Mencken is the disconcerting apostle of common sense. In a matchless vocabulary he derides the native tendency to exalt America and its creative potentialities. The glowing visions of critics from Emerson to Van Wyck Brooks have been contradicted by the irrefutable irony of facts. With joyous malice Mr. Mencken points out that our literature is chiefly remarkable for its "respectable mediocrity;" it is distinguished by a sort of "timorous flaccidity, an amiable hollowness." With what evident delight he stresses the pallid decorum, the fatal facility, the shoddy creative substance, lacking in both durability and passion, of American letters. This disgust with American literature leads him to hyperbolical extremes, as when he asserts that its recent work is "the self-expression of a people who have not only half way up the ladder from moral slavery to intellectual slavery."

Here we see the skeptic in action. No article of faith, no projected fantasy, can pass his scrutiny unchallenged. He enjoys playing the part of a general non-conformist, an unregenerate skeptic. He takes his fling at the repressed theology of the Puritans, which has robbed American literature of spontaneous joy in expression, raciness, expansiveness, freedom. The trouble with American literature, he feels, is that it has no sustaining tradition, no cultured environment, no firm nourishing roots. American artists are in a chronic state of despair or opposition. American writers either flee from the American scene or else turn upon it with unrestrained loathing. Whatever originality and enterprise this literature possesses springs almost entirely from foreign sources. American culture is of a plebeian, mongrel character. In America the clamorous will of an undifferentiated mob prevails, inferiority is in the saddle.

This impotence, Mr. Mencken concludes, is due to the general cultural situation in America, its political beliefs and practices, its religion and system of morality. It all springs from the lack of " a civilized aristocracy, secure in its position, animated by an intelligent curiosity, skeptical or facile generalizations, superior to the sentimentality of the mob, and delighting in the battle of ideas for its own sake." Progress is achieved only on the higher level where non-conformity is understood and protected and where personalities may deviate from the norm with impunity. A genuine aristocracy, Mr. Mencken assures his readers, will serve as a palladium of liberty for the man of letters. An important justification of an aristocracy, as he conceives it is that it owes no responsibility to the general masses of men ; it is therefore superior to " both their degraded longings and their no less degraded aversions."

America is an intellectual desert because it is composed of a plutocracy, a mass of human blanks and a small band of ineffectual intelligentsia. If the writer is to receive adequate encouragement and recognition, instead of opposition and persecution, he must have the benefit of intelligent criticism from his equals, from an aristocracy of taste. After getting thus far, Mr. Mencken is forced to conclude that he has no solution to suggest. He has simply set down his own prejudices as they came to him, without seeking to discover the means and conditions whereby an aristocracy of taste could be established. All he can do is to reiterate with irritable emphasis that American art is imitative and anaemic and its political life shot through with superficiality and corruption. The best he can do is to fall back upon the virtue of skepticism as the sovereign remedy. Skepticism, he believes, is allied to true imagination. " The more a man dreams, the less he believes. A great literature is thus chiefly the product of doubting and enquiring minds in revolt against the immovable certainties of the nation."

This alone is sufficient to make clear the nature of Mr. Mencken's limitations as a critic. But an examination of the philosophical premises on which they are based, will make them more glaringly evident. For example, he demonstrates to his entire satisfaction that there is no such thing as inspiration, that the free flow of ideas is simply a function of the digestive tract, a blood-conditioned process. Then he launches forth on a long and learned disquisition on how metabolism determines our creative moments. This is the mechanistic doctrine he would substitute for the complex psychology of the creative process. He dismisses poetry as no more than an adolescent preoccupation, a reassuring fiction set to dancing music, a way of escape from the harsh unendurable realities of existence. The essence of poetry, he informs us, lies in its flagrant distortion and denial of objective reality. This incisive cynicism is not without a purpose. In spite of wholesale condemnation, he has persisted in his cynicism because at heart he is somewhat of a moralist, possessed of " a profound reverence for and fidelity to the truth, sometimes almost amounting to fantacism."

Mr. Mencken's practice as a critic is not inconsistent with his theory of the nature and function of criticism. The critic is a creative artist who responds to the inner necessity of expressing himself, of experimenting with ideas, of understanding and mastering life. As an impressionist, what Mr. Mencken looks for in a work is vitality, the stamp of a remarkable personality. This search for the vital and authentic in contemporary letters has caused him to neglect the major figures of the past. He is not a Brandeis or a Sainte-Beuve, focussing a luminous and learned intelligence on the contribution of the past and studying the modern in the light of a continuous tradition. An irrepressible iconoclast, he spends most of his ammunition in attack, refutation, derogation, full-throated derision. His sketches are usually short. With brilliant improvisation he seizes upon and expands a single impression or series of impressions. His essays are thus largely journalism, written at a particular time for a particular occasion. Many of them are already dated. Though vigorous and penetrating, the body of his writings is, on the whole, negative in spirit and substance.

VI.

From the above considerations it is clear that Mr. Mencken does not emerge as a critic of the first order. Who can deny that his is a singular personality or that his style is pungent, original, alive ? Who would be so ungenerous as to question the strength of his positive qualities ? But the critic is more than a personality, more than a style. He is a powerful, constructive thinker, with acute and exact aesthetic insight, and that insight is supported by a close sympathetic knowledge of other literatures in the past and present. Here Mr. Mencken's deficiencies loom large. He is not an original thinker either as a literary or social critic. With what new ideas has he fecundated the American mind ? Exactly what has been his contribution ? How does he compare with the giants of literary criticism ? To ask these questions is to answer them. Mr. Mencken has been content to exploit his small stock of prejudices and to measure every thing by personal standards. He has preselytized in favour of common sense; he has tilted valiantly at the follies of sentimentality; he has called for the reign of reason, the cult of superior minds. He has been fearless and outspoken. But the net result of his labors has been negative—he has destroyed many a myth and slain many a mediocrity ; he has waged war against the professors, the Methodists and Presbyterians and the Rotarians ; he has acclaimed Theodore Dreiser and Sinclair Lewis and ridiculed the Humanists. What remains ? Little of high and enduring worth. The time when his style could be cleverly imitated is over. As for his critical notions, they have ceased to carry any influence.

To defend Mr. Mencken against such a frontal attack, his admirers, notably Dr. Isaac Goldberg who has written the official biography, have contrived an ingenious rationalization. Mr. Mencken, they say, is a creative artist, and what is creative criticism but the expression of a man's unique self ? It is a subjective confession. Judged in this light, Mr. Mencken is important because he communicates a deep sense of life, because he reaches to the roots of a work of art, because he is responsive to extra-aesthetic considerations. Now nothing has proved more harmful to the cause of criticism than this sort of well-meant nonsense. Since literary criticism cannot take over the scientific method in toto, it has been glibly assumed that it can therefore become purely subjective and irresponsible, the revelation of an interesting self. This theory—and, be it noted, this rejection of theories is in itself a suspect form of theoretical speculation—is seasoned with generalizations like life, a rich personality, a creative spirit, and so on. Phrases like "a feeling for life" get us nowhere. The question remains: A feeling for what kind of life? How deep, how integrated and consistent and universal is that feeling ? In Mr. Mencken's case, it takes the curious form of defending an aristocracy of the intellect, of attacking the ideology and institutions of democracy, of making a virtual plea for individual supremacy—the powerful and successful man. If a critic espouses error, we expose his fallacies, we refuse to follow his leadership. Mr. Mencken, of course, may ask sardonically, What is truth? Now truth, in an absolute sense, may not exist ; but there are certain fundamental "human truths" to which we cling because we find them useful, functionally valid and life-sustaining. They are the "truths" by which we live.

Mr. Mencken's lexicon of ideas can help us no longer. His day has passed, his sun has set. He has no solution to offer for our pressing problems, he cannot help us in our difficulties. Many problems, he tells us, are insoluble ; we must limit the bounds of our intellectual quest. Granted. The absolute is unattainable. To many a question there is no definitive, no satisfying answer. Nevertheless, man persists in asking questions and seeking answers. He cannot do otherwise. To exist in this problematical and precarious world he must build up a system of stable values, a framework of enduring beliefs. These values and beliefs may not be true, but for him at this cross-road of time they are adequate and he can act as if they were true. If they are instrumentally valid, he learns to accept them.

VII

Mr. Mencken's central passion expends itself in negation. To grasp the underlying reason for this, one must understand the philosophical foundation for his prejudices. He may pretend to hold metaphysics in contempt but he has worked out a world-attitude of his own, which is to be found more or less systematically developed in his two books, *Treatise on Right and Wrong* and *Treatise on the Gods.* He scoffs at the thought that man possesses an immortal soul. From his objective observations of life on earth, he concludes that man is but a sick fly clinging precariously to the cosmic fly-wheel. The world as he sees it is an abattoir, a primeval jungle full of cruelty and tragedy and injustice. Why rail against it or try foolishly to remedy it ? No, it is better simply to forget about it. It is better to pursue the pleasures that exist in the midst of horror. We must accept the world as we find it. This accounts for Mr. Mencken's odd combination of orthodoxy and revolt, sharp dissent and complacent conservatism. In one place he frankly states his conservatism : "I am, in many fields, a flouter of the accepted revelation and hence immoral, but the field of economics is not one of them. Here, indeed, I know of no man who is more orthodox than I am. I believe that the present organisation of society, as had as it is, is better than any other that has ever been proposed. I reject all the sure cures in current agitation from government ownership to the single tax, I am in favor of free competition in all human enterprises, and to the utmost limit." To agitate for a change of government, Mr. Mencken argues, is a mark of romantic sentimentality There is no reason for believing that the new government will be superior to the old.

His amateurish dabbling in philosophy is as profound as his science of politics. Pragmatically he arrives at the conclusion that each of us is moved by an elementary pleasure-pain psychology, driven by the desire to escape as quickly as possible from the tragi-comedy of existence. "Life, fundamentally, is not worth living." Hence the fictions and fantasies we concoct to make it tolerable and pleasant. "The basic fact about human existence is not that it is a tragedy, but that it is a bore. It is not so much a war as an endless standing in line. The objection to it is not that it is predominantly painful, but that it is lacking in sense." From this boredom there is no possibility of relief; it is universal and inevitable. As far as Mr. Mencken is concerned, life presents an altogether practical problem: how to avoid pain and to procure the maximum amount of pleasure? He believes that man will increase in civilization and wisdom only in so far as he casts off the willingness to believe and cultivates the faculty of doubt. Life is really a simple and enjoyable affair when rightly apprehended, Mr. Mencken assures us. It affords an infinitely amusing spectacle of absurdity and imbecility. The only beliefs, mainly of a negative cast, to which Mr. Mencken can subscribe are briefly: religion is a curse to mankind ; the discovery of fact is useful to the race ; government is inherently evil ; the artist with his imaginary world-fictions is a benefactor, but we should distinguish his fictions from reality ; complete freedom of thought and expression is desirable.

Soberly considered, what has Mr. Mencken as a critic to offer us except negation ? Muddled and dogmatic despite his skeptical outlook, he provides no sound values by which to judge the character of literature. He has no conception of man as a dynamic, integrated organism which shapes its environment at the same time that it is influenced by it. Though he has written much, his work will probably not endure. It has already accomplished whatever good it could have accomplished in its time. It set out to be iconoclastic and liberating and it succeeded admirably. Time was when Mr. Mencken was the acknowledged leader of the vanguard. Now he has been superseded, outstripped in the race of ideas. He is in the position of a general who has led a fiery and gallant charge but who is now urging caution and restraint upon men whose blood is up and who are determined to go ahead at all costs.

CALCUTTA UNIVERSITY
CENTRAL LIBRARY.

THE IMPERIAL INSTITUTE OF SUGAR TECHNOLOGY, CAWNPORE[1]

N. C. MEHTA, I. C. S.

Vice-Chairman, Imperial Council of Agricultural Research.

SIXTEEN years ago I was one of the casual visitors at the foundation ceremony of the Institute which bears the name of a distinguished administrator and Governor of the Province. I had finished my first term of Collectorship and was spending joining-time in Cawnpore. Little did I then imagine that I would be called upon to address the students of that Institute on such a solemn and formal occasion. While I am deeply grateful to you for inviting me to-day, I am more than conscious of the difficulties of my task, for India with its many Universities not infrequently suffers from wanton and periodic tides of eloquence. The Harcourt Butler Techonological Institute despite continuity of the name has during the past few months undergone an important change. What was but a Section under the control of the Provincial Government has now blossomed into the Imperial Institute of Sugar Technology under the aegis of the Central Government. And it is not merely a matter of nomenclature or a change of administrative form; for it signalises the achievement of a definite aim, the importance of which will loom larger and larger in course of time. The sugar industry has in the fullest meaning of the term 'arrived' primarily as a result of the fiscal protection granted to it in 1932. The problem facing it now is not one of expansion but of intensive orderly and co-ordinated development. The stage has been reached when the progress so far achieved must be consolidated; the technical and economic efficiency of the industry increased and the organisation of it in all its phases so ordered as to harmonize the various interests of the cultivator, the manufacturer, the trader, the consumer and also the State, for it is the latter which has been mainly instrumental at a very considerable sacrifice of revenue for the spectacular rise of the sugar industry.

The change thus wrought is fundamental. The industry has in the Imperial Institute a well equipped organisation to keep itself abreast with the latest developments in sugar technology and to help it in solving the varied and difficult problems that arise in connection with the rapidly progressing industry such as sugar. The United Provinces are vastly concerned with the future progress of the Institute, for cane cultivation and the utilisation of it into the manufacture of *gur* and sugar play an important rôle in the economic life of the province. The United Provinces produce at present a larger quantity of cane and sugar than the rest of India put together. It is therefore but appropriate that the Institute should have been located in a place where it will be in intimate touch with the manifold problems of the industry. The progress of sugar manufacture has been phenomenally rapid, but it must not be forgotten that it has been within the sheltering ramparts of prohibitive tariffs. It is only recently when the prosperous bloom of the earlier years has passed that attention is being drawn to the solution of the numerous teething troubles which face it at present. Whilst we may congratulate ourselves on the capacity of the Indian enterprise to have risen to the occasion and taken advantage of the fiscal protection, it must be remembered that the primary object in raising the import duties was welfare of the cane-grower. Cane is the principal cash crop of the United Provinces and Bihar and consequently it was only natural that the industry should have developed most rapidly in these two provinces. The location of the industry was, however, principally the result of a desire to take quick and immediate advantage of fiscal protection and the facilities extant in the matter of adequate cane supplies. It was essentially a development with an eye to quick profits rather than the result of far-sighted calculations. As a matter of fact the Industry in Northern India has some obvious disadvantages as against climatically better suited tracts in Western and Southern India. The cane crop is subject to extreme variations of temperature and is perhaps even more subject to attacks from disease and insect posts. The crushing season is therefore necessarily very much shorter than in the South and so far as it is possible to foresee, no amount of agricultural research will be able to eliminate this disadvantage from the factories in the United Provinces and Bihar *vis-a-vis* those operating in Southern India and extend it beyond a maximum of six months. There is also the further handicap of heavy transport charges for having to sell 80 per cent sugar in internal but distant markets. For the present, however, the industry in Northern India need not have any serious apprehensions from the factories in the South, for the cost of producing cane there is higher and the range of competing substitute crops is apparently much larger than in those provinces. The fact should, however, be remembered that the development of the sugar industry in those provinces is principally a matter of relative advantages of crop production rather than any absolute advantage in the matter of cane cultivation. It is therefore all the more necessary that the industry in these parts must develop and work at a higher pitch of technological efficiency if it is to overcome its own inherent difficulties.

---

[1] Convocation Address.

Scientific research has been particularly fruitful in the sphere of cane breeding and India has every reason to be grateful to the Cane Breeding Station of Coimbatore for its wonderful varieties of canes which are known all over the country and even beyond the confines of India. It is often alleged that the progress achieved in cane cultivation has not, however, been commensurate with the increase in manufacturing efficiency. But the comparison is neither fair nor appropriate. Application of agricultural research in a country like ours with its primitive organisation and countless cultivators with hopelessly inadequate resources is a matter even of greater difficulty than the accomplishment of it. It is well known that crop production in this country is financed at exorbitant rates of interest generally of the order of 24 per cent. per annum ; and as if this is not a serious enough handicap, the cultivator has to bear unaided the risks of violent market fluctuations. From the point of view of the cultivator, cultivation is not merely a means of livelihood so much as a mode of life and largely Life itself. Whilst his capacity to bear losses is almost negligible, in the modern world he is the one individual who is exposed not only to the inevitable risks of agriculture but also of price fluctuations. The results though familiar are generally tragic. A bumper harvest is not necessarily a blessing to the cultivator. It is often the reverse of it and the cane-grower in these provinces and Bihar knows it too well as a result of his experience of the past season. Not only did he get lower prices for a magnificent crop of cane but he was faced in some parts of the country with the difficulty of marketing his crop at any price whatsoever. Not many years ago the wheat grower in the Punjab and the United Provinces found himself faced with ruin as a result of bumper harvests in this country and abroad ; during the last cane crushing season it was the grower of cane who suffered most and now it is the turn of the cotton cultivator simply because nature has been more than generous to the cotton plant in the United States of America, Egypt and India. The jute-grower in Bengal despite having virtual monopoly in the world market has almost resigned himself to relative penury as a consequence of plentiful harvest. I have referred to this almost recurring phenomenon of our present economic regime with view to emphasise the fact that while agricultural and technological research has made striking advances in recent years, the development of economic and administrative organisation has considerably lagged behind. The result is a perplexing paradox. The aim of all agricultural and technological research is increased efficiency in the production of consumers' goods and progressive improvement in the economic well-being of the community. And yet the moment there is plenitude as a result of nature's bounty and the scientists' ingenuity, a new and hitherto insoluable difficulty supervenes almost as a direct consequence of a regime based on price factor and private profits. We have travelled a great deal since the days when industrialisation was considered as an end in itself. Economic activity whether agricultural or industrial can only be considered in its relation to the welfare of the community. Our entire outlook in these matters has during the past few years undergone a profound change. The happiness of the masses and the qualitative improvement in their standard of life are recognised to be of far greater consequence than the mere existence of a rich and varied industrial life or of a small number of opulent entrepreneurs. To put it briefly, equitable distribution with the object of increasing the general welfare is considered far more important than the mere organisation of efficient production Emphasis has thus been shifted from a profit economy to that of rational and equitable partnership between the various factors of production in the national dividend. It is now perceived that a great variety of checks and controls is necessary if private interests of industrialists are to be harmonized with those of the community at large.

I want to apply these general observations to some features of the sugar industry. I need not say much about the cane-grower. His misery and helplessness and the consequent handicap in the marketing of his perishable produce *vis-a-vis* the manufacturer of sugar are sufficiently known; and if I judge the temper of the country rightly, his woes will not go unheeded. The problem is essentially one of financing cane production at a reasonable rate o interest—very much lower than the general rate of the order of 24 pe cent. per annum, moving and marketing the crop cheaply and effectively by eliminating a great deal of waste which occurs in the shape of fraud, unnecessary intermediaries, sheer ineptitude, waste, harassment and unnecessary delay. Apart, however, from these matters o more efficient organisation there is no fundamental problem of reducing the risk of price fluctuations and of guaranteeing to the grower a minimum premium for the better quality of his goods. It is not only in respect of cane but in respect of all agricultural commodities, that the limiting factor in the way of growing improved varieties is one of securing adequate premium to compensate for additional labour and expense and it seems to me that this is a matter in which no substantial progress is likely unless a co-ordinated drive inspired by the Governments in the provinces is undertaken in close co-operation with the representatives of the cultivator and the manufacturer.

Whilst it is obvious that the cane-grower's case is not likely to go by default, I am not so sure about the labour employed in sugar manufacture. And I have particularly in view the skilled workers including the higher ranks of the technical personnel. The Sugar Institute as the principal training ground and the chief source of supply for these men is vitally interested in the conditions of their employment. The Institute has wisely restricted admission to the various courses strictly in accordance with the possible requirements of the industry, for a skilled technician by virtue of his specialised training is restricted as to the possible avenues of employment. The training is necessarily long and expensive it is only rudimentary wisdom to restrict the supply of such trained personnel to actual requirements, for the problem of educated unemployment is likely to be particularly serious in the case of these specialised individuals as compared to those with a more general education. One of the great achievements of young India has been that where a few years ago the country was content merely to borrow and adapt knowledge gleaned from the West, it has now come forward with its own contributions in the scientific sphere. Some of our scientific investigators have earned world-wide renown. A word of warning is, however, necessary, for there is a tendency to treat young scientists with first-rate training and capacity for original investigations purely from the market point of view. Such a policy, I feel, is suicidal, for even economy must not be pursued regardless of its ultimate cost and any sweating or contemptuous depreciation of scientific workers are bound to be in the end a disastrous and expensive mistake. The examples of countries like Germany and the U.S.A. which have developed their great manufacturing industries with the help of an army of scientific workers must always be borne in mind, if India also is to take its place alongside these countries as an equal. Eternal vigilance and incessant resourcefulness, by scientists and technologists are the essential conditions for the progressive continuation of any industry. Lord Nuffield recently gave expression to such an idea in announcing a gift of a million pounds to the Oxford University. May I in this connection also add that if the Imperial Institute of Sugar Technology is to rise to its full stature and occupy its rightful place as the competent adviser of the industry it will have to have far greater resources than what it has at present from the Government ? Jute and Tea have their own technological laboratories; and also cotton and even lac. The great steel enterprise of Tatas have their own research laboratory. The sugar industry is indeed fortunate in having an Institute started and financed by the State; but in matters of technological research, the capacity for work must be limited by available resources. I therefore take this opportunity of putting in a plea for considerate and even generous treatment of the scientific workers and for the industry shouldering a part of the financial burden of the Institute and increasing its resources.

It is curious that in the analysis of industrial costs whilst every item of cost is rigidly scrutinised the item pertaining to the financing and management of the industry is rarely subjected to the same close examination. It has hitherto been taken for granted that those who are responsible for bringing an industrial unit into existence are entitled remuneration on their own terms. The outside public has but little knowledge of it and it seems to me that the reason why this aspect of the industrial cost is not widely known is because the entrepreneurs perhaps feel that wider publicity may produce an outcry against what seems in a good many cases to be extravagant terms of remuneration. Since it is only recently, in fact since the passing of the new Company Act, that interesting details regarding the price that the industry has to pay for the sponsors of industrial units is coming to be generally known. Even a cursory glance at some of the articles of association reveals a wide and inexplicable disparity of management expenses. I shall confine myself to the examination of the varying scales of remuneration allowed to themselves by the managing agents in the sugar industry. An important and prosperous group of factories managed by an enterprising firm in the Punjab charges only 2½ per cent. commission on the net profits of the company after deducting depreciation and income-tax and Rs. 250 per mensem as office allowance. The gross block of one of these factories is over 33 lakhs of rupees. Another firm of managing agents having also a couple of factories charges besides an office allowance of Rs. 2,000 per mensem, a commission of 6 per cent. on the net yearly profits of the company, a commission of 2½ per cent. on all purchases made on behalf of the company in the United Kingdom by the managing agents or their agents and an allowance of £100 per annum. Another firm of managing agents charges a monthly allowance of Rs. 1,000 and a commission of 10 per cent. on the net profits of the company, though the total block is only slightly over 9 lakhs of rupees. In the case of another large and well-established company the office allowance goes up to Rs. 3,000 per mensem, besides a commission of 7½ per cent. on the net profits. I have cited these figures merely to show that the question of remuneration of the managing agents has to be examined as a part of the problem of general costs. It is possible that we are paying at present far too generously people whose principal service has been to initiate the enterprise and to run it. So far as the question of financing is concerned, every enterprise properly organised must be in a position to raise the necessary finance at the usual market rate and let it be said that the managing agents do not finance any of the concerns except at a price which is not below the market rate. The point that I want to make is that with the recent orientation of economic thought it seems only fair and proper that all the items of the cost of an industry should be scrutinised and that distribution should be equitably arranged ; and this should be particularly so when an industry owes not only its existence but continued prosperity to fiscal protection granted to it by the State and the sacrifice of the consumer. I have no doubt that we shall have some extraordinarily interesting results if the relative costs of the various factories in this country on the managerial and financial side were to be subjected to a close scrutiny. In this connection I should also mention a tendency on the part of managing firms with considerable experience of a particular industry to continue charging remuneration on a scale which might have been justified when the enterprise was first brought into being and was somewhat of a pioneer nature. In fact the law of diminishing costs which is generally applicable to modern industry does not seem to be applicable to managing agents whose commissions grow directly with the increasing growth of their industrial ventures. Harsh epithets have recently been used in connection with the Managing Agents in insurance business. So far as sugar is concerned, I shall only say that one of the finest factories in the country has no managing agents at all and sugar is one of those industries which does not suffer from violent changes of fashion or of rapid obsolescence of machinery. What I plead is that the managerial cost of industry deserves scrutiny and should be brought down as far as possible in accordance with the changing circumstances in the country. The profitability or otherwise of an industry cannot obviously be calculated on the assumption of all items of costs remaining unalterable and stationary except of raw material or of the labour employed in the factories.

Before I leave sugar manufacture, I must not omit mentioning *gur*—that great national cottage industry the output of which is over four times of the white sugar and which still consumes by far the largest amount of the cane crop. The output of Khandsari sugar has been rapidly declining and the return of the *gur* maker—generally the cultivator—has been progressively diminishing. The Institute has not neglected the latter as an anachronism and experiments are afoot to enhance the relative efficiency of *gur* production, by lowering the cost of production and by improving its keeping qualities. The latter aspect is of very great importance in view of the wide disparity in prices of various kinds of *gur* in the country. The problem of salvaging these cottage industries is always extremely difficult, for the scope of improvement is limited within the rigid frame-work of an uneconomic and often resourceless organisation. Nevertheless, it is of supreme importance from the standpoint of the nation that the villager must be enabled not only to maintain but to improve his standard of living. *Gur* production is doubtless very much less profitable than the manufacture of sugar, but for that very reason there is the greater need for concentrated attack on the many difficulties that face the cane grower who is not in a position to sell his output to the factory. Let it never be forgotten and above all by the Imperial Institute of Sugar Technology that the genesis—even the justification of the great sugar industry is the welfare of the cane-grower and by implication also the *gur* producer.

I must not omit to say a few words regarding the activities of the Harcourt Butler Technological Institute, especially in the sphere of oil. Here again the training that the Institute has been able to impart has been in the closest touch with the requirements of the industry. Oil manufacture like the production of *gur* is still largely a cottage industry and it is in this respect that all the scientific and technological ingenuity that India is capable of is needed. May I in this connection invite your attention to what appears to me a serious defect in our industrial organisation ? We are at present almost entirely dependent upon foreign machinery and the extent of our contribution to designing and manufacturing machines is negligible. The educated Indian particularly must come in for a great deal of blame ; for it has been often said and with some justification that educated India has hitherto shown no signs of outstanding manipulative skill and this is perhaps the result of an artificial division between classes who work with their own hands and those who are in the habit of working in the offices. The Institute has a Faculty of Sugar Engineering and I hope that in course of time a school will be developed turning out men who have a lively sense combined with the necessary skill in manipulation to take up the world-old implements of India's various cottage industries to improve them and to make them more effective than they are at present. India's industrial future will never be assured unless her sons are able to make all the resources of modern technology their own and improve upon them in the light of their own peculiar requirements. It does not require much calculation to prove that even a moderate increase in the efficiency of our ordinary implements of agriculture or of oil milling will mean an enormous increase in the national dividend. Cottage industries, despite their relative inefficiency, will and must continue to exist for a long time to come, but the secret of their survival will have to be found in increased efficiency by means of intensive research—a problem which has hitherto hardly received the attention it deserves. The result has been that despite increased industrialisation there has been but little progress so far as the vast regions of agricultural and rural occupations are concerned. It is in this sphere that I envisage ever-increasing influence of the young men trained up in an up-to-date institute like the present with its modern methods of training in various branches of technology. We still seem to suffer from an inferiority complex and an Indian with high technical qualifications is still looked upon with suspicion which is hardly justified in view of what has been achieved, for instance, in the textile industry. Ahmedabad, my own native city, has built up a prosperous textile industry second to none in efficiency in any part of India entirely with Indian brains. A visit to the great establishment of the Tatas at Tatanagar will also suffice to prove that an educated Indian is not necessarily soft and lacking in resourcefulness or in the capacity for hard work. The suspicion, however, is there and I hope that it will be effectively dispelled by the alumni of the Imperial Institute at least so far as the sugar industry in its various branches is concerned. The courses of the Institute have been very carefully designed and I hope that the boys turned out by the Institute will deserve well of the industry in whose interests the Institute is being maintained. The sugar industry is a national industry in a sense which is not true of any other industry in the country; for it owes its inception primarily to the action of the State. Its continued prosperity is a matter not only of interest to a few industrialists or share-holders but to millions of petty cane growers. It is because of this that legislation had to be resorted to in Bihar, the United Provinces and Mysore to ensure a minimum return to the cane-grower. Considerable sums of money have been spent by the State to investigate the best possible ways of utilizing the bye-products of the industry. With the practical elimination of foreign competition and the reservation of the internal market the industry enjoys a considerable degree of stability. The industry itself is relatively simple. There is therefore all the more reason for economy in respect of expenses of management. In an industry like the sugar the appropriate criterion of prosperity should be one of social welfare rather than merely of private profit. The good of the primary producer is the one thing which should prominently be kept in view in considering the problems whether of sugar or of the oil milling industry. We are apt to judge all industries in terms of pecuniary accountancy but the *raison d'etre* of any industry is not private profit so much as the progressive and qualitative rise in the well-being of the community; and this can only be achieved by the co-operative efforts of all the various factors engaged in the industry and harmonisation of their particular interests.

THE POETRY OF CHIVALROUS LOVE*

P. N. Roy, M.A., D.Litt. (Rome)
Benares Hindu University

II

It is not possible here to take the poetry of individual troubadours into consideration. But mention must be made of the fact that, in spite of the general monotony of troubadour poetry, it was always a thing of high artistic finish, displaying much technical skill and that it was the source from which many literary motives were derived by the later poets of Europe. Such for example is the simile of the deer by the troubadour Berbezill,[1] that of the salamander by Peire de Cols,[2] that of the candle by Peire Raimon,[3] and that of the swan by Peirol,[4] all of which were used by Petrarch. Another troubadour motive known as "alba," or dawn was much cultivated by the German minnesingers.

The Provencal traditions of the chivalrous poetry of love were brought by the troubadours, who travelled from one court to the other in search of honour and money, to Italy where the noble houses of Este, Romano and Montferrat welcomed the new poetry. But the court where it flourished most was that of Fredrick II of Sicily, who was a great patron of art and learning and was connected by matrimony with the south of France. On account of this matrimonial connection, many troubadours had made his court the centre of their activity and under their influence came into existence what is known as the Sicilian school of Italian poetry.

---

* Continued from our previous issue.

[1] Aissi co 'l cers, que, quand a faich son cors,
Torn'a morir al crit dels cassadors,
Aissi torn eu, dompn', en vostra merce;
Mas vos no'n cal,si d'amor no'us sove. (Berbezill)

(As the deer, after a long course, turns back to die at the cry of the hunters, so I return, Lady, to you for your reward. But you do not care, because you do not remember love.)

[2] Tot enaissi co's banba doussamen
Salamandra en fuenc et en ardura,
En tra'son noirimen; (Peire de Cols)

(Just as the salamander bathes gently in the fire's glow and derives nutrition from it.)

[3] Altressi com la candela,
Que si meteissa destrui
Per far clardat ad autrui. (Peire Raimon)

(As the candle consumes itself to give light to others.)

[4] Altressi co'l signes fai
Quan dey murir, chan,
Quar sai que plus gen murrai,
Et ab meynhs d'afan......(Peirol)

(Just as the swan sings before it dies, because I know that I shall die more gently and with less suffering.)

The poets of the Sicilian school were nothing more than imitators of the troubadours. The same motive of the humble worship of woman with its concomitant conventionalism recurs in it and is expressed with the same minute attention to form and literary artifice. Of the two Provencal forms of poetry, *the canzos* and the *tenzons*, it was the former which was the more popular with the Sicilian poets. But they had the same Provencal desire to discuss subtle questions of love for which they invented a new form of poetry, the sonnet, which was based on a Sicilian popular song with alternating rhymes. The question was propounded in one sonnet, called *proposta*, and answered in another, called *risposta*, the second sonnet having the same rhyme scheme as the first one.

The questions were of the same nature as we have found in Provencal poetry. Examples:—

(1) To which lover should a lady give her love, to the one who speaks out boldly, or to the one who is timid and silent ?

(2) Two knights love a lady : one is courteous, learned and wise, liberal and pleasing, the other doughty and of great vassalage, fierce and bold, and feared of all people : which is the more worthy of the lady's love ?

(3) Three youths love a lady and demand a token of her preference. To one she gave the garland, took the garland from the other and put it upon her head, and finally, gave the third a slight slap on the cheek. For which of these three did she express the most love ?

But the Provencal mode of thought was soon given a loftier direction in Italy when the influence of religion and Platonic philosophy was added to the cult of chivalrous love. Already among the troubadours we sometimes find a lady regarded as "the perfect image of Divinity, before whom all ranks are equal" (Arnaud de Marveil), but it is an occasional note, as the Provencals showed a remarkable lack of religious enthusiasm. But in Italy the idealization of the lady for her angelic qualities replaced the conventional humility based on social inferiority and a new mysticism of love was developed which annihilated the distinction between the sense and the spirit.

To understand the process of this change, we have to take into account the forces that were at work in Italy at this time. The thirteenth century in Italy was marked by remarkable intellectual vigour, due to the revival of the study of Roman law and the ancient letters. At the same time there was a new spiritual force organized by St. Francis and St. Dominic. Under the influence of this re-awakened zeal for religion, the studies of the monks, whose cells were the centres of reviving learning, now assumed a scholastic character. In this philosophy the pagan sentiment of love was transformed into the Christian feeling for the infinite and theology was combined with Platonism, which was nearest to the Christian truth in regard to the emotions of beauty and love. This Platonic Christianity made " the visible form to be regarded as valid only as suggestion of the spirit, of holiness, of purity and love" (The Classical Heritage of the Middle Ages, by H. O. Taylor, Macmillan, 1911, p. 128). In this new intellectual quickening woman comes to occupy an important place. The religious revival leads to the diffusion of the cult of the Mother of God. The churches are covered with her figure and the woman comes to be worshipped with a mystic feeling, under the combined influence of Christian Platonism and the cult of the Virgin In fact the influence is reciprocal. The increased reverence for woman leads to an exaltation of the Heavenly Queen and the exaltation of the Heavenly Queen generates an occult feeling for woman.

The fruits of this new development are to be found in the poetry of Guido Guinizelli who introduced the cult of the gentle heart. In his famous poem " Al cor gentil ripara sempre amore " (translated by Rossetti as—Within the gentle heart Love shelters him), love is regarded as a manifestation of the noble heart and as an aspiration of the soul and woman is regarded as God's agent in conferring beatitude upon man. This scholastic poetry was further developed by Lapo Gianni, Guido Cavalcanti and others.

This new sensibility was still more refined by Dante whose poetry is the culmination and perfection of the mystic worship of woman. All know the story of his love for Beatrice. It is said that he felt the first stirrings of this love at the age of nine when he had a chance meeting with her in one of the quiet streets of Florence. Whether sexual stirring can be felt at the age of nine is a question for the Freudians, but that chance meeting had the profoundest effect on poetry. Her sight was a revelation to him. It opened his third eye, and he felt not the presence of a woman but that of God. He had a sort of rebirth. So the book in which he records the story of his love is called New Life. In this book the motive of the angel-woman is developed in a series of lyrics which show a new tonality in the poetry of chivalrous love. Lyrics such " Negli occhi porta la mia donna amore " (My lady carries love within her eyes), "Tanto gentile e tanto onesto pare" (My lady looks so gentle and so pure) are accents that have never been heard before or after. They evoke in the soul an impalpable world of affection and Beatrice is felt in all her sweet spirituality.

But in spite of the new manner in which Dante treats of love, we find the influence of the Provencal poetry both in the substance and form of his Vita Nuova. Like the troubadours, Dante has concealed the identity of Beatrice so much so that after reading the whole of the book we cannot have the least idea as to how she looked or appeared in actual life. The form of the book, which is conspicuous by its mingling of comments on the biography of the poet and the interspersed poems, is an imitation of certain troubadour biographies in which the poet's life-story is related by means of expositions of his poems. There are other literary artifices of the conventional type, such as the visions and personifications of love. But notwithstanding these troubadour traits, a far deeper vein of poetry than is to be found in the previous poetry of love runs through it and bestows upon it an imperishable charm for all men and women who know how to permanently retain in their life the perfume of youth.

The next great singer of chivalrous love was Petrarch. Living as he did in Provence, he was more or less influenced by the troubadour poetry. He also sang of a married woman called Laura, and through his love for her he also tried, like Dante, to lift his soul to the Supreme Good and the Supreme Beauty. But in his poetry we already note that division of conscience which a man feels when he stands between two worlds, the one that is dying and the one that is not yet born. Petrarch appeared just at the juncture of the middle ages with the age of the Renaissance, when the ascetical and religious mood of man was being assailed by the claims of a new humanism of the senses. In Dante the flesh was completely subjugated and the body of the beloved was looked upon as a scintilla of divine beauty, but in Petrarch the flesh asserts its claim in no very feeble voice. Laura for him is no longer a type of perfection like the women of the

Provencal troubadours and of the Sicilians nor a mystic ideal. She is a real woman, florid and proud, whose physical features are often and minutely described by the poet. Beatrice was a miracle, Laura is also a miracle, but Beatrice was a miracle which had descended from heaven, whereas Laura was a miracle that had sprung up from the earth. The poet sees her in different moods and postures, now smiling, now weeping, now pale, now radiant, now seated in a bark, now seated in the shade of a tree, and she is loved because she is a woman and because she is beautiful, and not as the symbol of virtues, as the reflection of eternal beauty, as a guide to eternal beatitude.

It is only after the death of Laura that the poet really feels a religious aspiration through love and his thought ascends to Heaven where he sees her " more beautiful and less proud. " Such an attitude we find in the celebrated sonnet " Levommi il mio pensier " in which the human is mixed with the divine and the woman reappears in the company of the blessed.

The descent from the mood of Dante which we have noticed in Petrarch is still more observable in the poetry of Boccaccio and other poets of the latter half of the fourteenth century and when we reach the fifteenth century we find two distinct sex-attitudes developed.

Due to the rapid growth of the material aspects of life in this century and the re-discovery of the ancient world with its humanism, the ideal of divinised love was now replaced by a more human one.

But a remarkable thing took place in the Florence of the fifteenth century which favoured the continuation of the chastened Dantesque mood of love. This was the establishment of the Platonic Academy in 1439. The fortunes of this Academy have been various, but it gave birth to an extensive literature on the subject of Platonic love, much of which clustered round Dante. We have now subtle discussions about love and friendship, about finite and infinite beauty. We have public competitions of poetry about *la vera amicizia* (true friendship). A poet, Girolamo Benivene, writes a poem to distinguish between the celestial love of the intellect, the human love of the mind and the animal love of the body, and a philosopher, Pico della Mirandola, comments upon it. Another Platonist, Leon Battista Alberti, wrote two treatises in order to give instruction about the choice of the best lover and the cultivation of love. The lover, he says, should be neither too young nor too old and should be moderately rich and handsome. Patience, amiability and freedom from jealousy are the means of winning and retaining love. In another book *Tre Libri d'Amore* (Three Books of Love) love is considered to be a desire to enjoy beauty and as there are two kinds of beauty, divine and natural, so there are two kinds of love, divine and earthly.

To love spiritually thus came to be felt as a necessary qualification for all who aspired to intellectual completeness and men often deliberately battered themselves into a semblance of passion for a lady who was generally a married one, because these neo-Platonists, by their subtle analysis of love and its qualities, came to look upon the obstruction of marriage as a help to the growth of true non-carnal love. But often the poets of this century, instead of confining their homage of spiritual love to a single lady, flattered all the famous ladies of the time with their verses which they sometimes set to music and sang in the courts and salons.

The new turn in chivalrous love that was given by the Italian neo-Platonists led to one result—the emergence of woman as a creature of culture and intellectual interest. From the time of the Provencal troubadours up to the century under consideration, the woman that we come across in poetry is an inspirer of masculine genius, but now we find a new type of woman who not only inspires but also equals man in his manifold interests. In this age women applied themselves sedulously to the cultivation of the mind and this love of culture extended even to the women who pursued a shameful profession. Thus a courtesan, Tullia d'Aragona, whose house was a resort for poets and scholars, wrote a treatise on *The Infinity of Love* in which she opposed the celestial to the terrestrial love and maintained that true love surmounted the flesh. Women went a step further and began to return the compliments of men by exchanging Platonic love-sonnets with them.

But in the full swing of the Renaissance we already detect a loss of faith in the cult of chivalry. Poets like Boiardo, Ariosto and Tasso no doubt adorn their women with an ideal grace and emphasise the beauty and purity of their heroines, the examples of which were found by them in the refined court-ladies of the time. But imbued as these poets were with the spirit of classical culture, they approached the world of chivalry not with an attitude of faith, but as a field for the free play of their imagination. We find superstition, magic, miracles, wars, love, religion, all jumbled together in their poems, but in spirit they were detached from this fantastic world and sometimes we even feel them laughing at it. The laughter is distinctly audible in Pulci's *Morgante Maggiore*, but the comic spirit very subtly controls the works of Boiardo and Ariosto, though they apparently seem to be quite serious about the cult of chivalry.

By the end of the sixteenth century the chivalrous service of love was in decline in Italy. We have already seen how even in the fifteenth century men began to develop, under diverse influences, a more matter of fact attitude towards woman and this attitude gained strength with the passing of years. The woman lost the ideal halo which surrounded her for several centuries and became an object of sneer and satire. Instead of being a guide for the spirit of man through Hell and Purgatary to Paradise, she now becomes, as a Bolognese proverb says, " Paradise for the body, purgatory for the soul and hell for the purse. " Such an attitude was a death-dart for chivalrous love.

I have made a rapid survey of the poetry of chivalrous love in Provence and Italy, the two countries where the genre received the most original treatment. It remains for me to indicate the ramifications of the cult in other lands. The Provencal tenzons spread to the north of France where, under the name of *jeu-parti*, it constituted a large and flourishing class of poetry. The influence of Provencal poetry also made its way to Spain through Catalania, which became a second home of the troubadours, but the poetry which flourished there under this influence was nothing but an echo of the troubadour lyrics. We have the same forms of lyric poetry, the same expression and style. This is also true of the chivalrous poetry of love in Portugal, where also the troubadours exerted a deep influence lasting for nearly hundred and fifty years. When we come to Germany, the things are not far different. In the twelfth century the ideas of chivalry spread across Europe and the Swabian kings brought the German muse into touch with that of Italy, Sicily and Provence, as a result of which a new school of love-poetry, called Minnesang, arose in that country. The school was nurtured on the traditions of the southern poetry of chivalrous love—we have the knight in the service of a married woman, who is celebrated in poetry in disguise in order to avoid social difficulties ; we have the motive of the woman angel developed under the influence of the cult of the Virgin ; we have the emphasis on the purifying influence of love as we found in Guinizelli and Dante ; there is also the hypothetical passion and absence of spontaneity which marred a great part of the troubadour poetry. But the minnesingers, unlike the troubadours, had little attraction for metaphysical speculations and casuistry of love. Their poetry has the harmony and grace of the Provencals, but it has more of the charms of nature and perhaps also more tenderness and affection. In contrast to the frivolity, infidelity and jealousy of the troubadour songs, we come across more of the sentiments of faith and constancy in minnesang. J. Grimm described its prevailing tone as *frauenhaft*. The minnesang generally consisted of verses having three parts. The first two parts were called *stollen* (posts), and the third part, which was usually the longest, the "*abgesang*." The parts are somewhat similar to the Greek strophe, antistrophe and epode. It must be borne in mind that minnesang was intended to be sung and not read, which is not always the case with the southern poetry of chivalrous love. It is when sung that the minnesang really yields its soul to you. It is for this reason that Goethe appositely observed: Nur nicht lesen, immer singen, und ein jedes wort ist dein. The minnesang arose about 1180 A.D. but the first beginning of it may be found even earlier in a song contained in a Latin letter from a girl to a monk:

Du bist mîn, ich bin dîn:
des solt du gewis sîn ;
Du bist beslozzen
In mînem herzen ;
Verlorn ist daz sluzzelin:
Du muost immer drinne sîn.

(Du bist mein, ich bin dein. Dessen sollst du gewiss sein. Du bist eingeschlossen in meinem Herzen ; verloren ist das Schlüsslein ; du musst immer darinnen sein.

Thou art mine, I am thine; of that thou mayst be sure. Thou art locked in my heart, and lost is the key. Thou must therein for ever be. (Des Minnesangs Frühling by K. Lachmann und M. Haupt, Leipzig, 1888.)

The quintessence of the minne-cult in its purest form has been expressed by Walther von der Vogelweide, the greatest of the minnesingers. He sings:

Swer guotes wîbes minne hât,
der schamt sich aller missetât.

(Wer gutes weibes minne at, der schamt sich jedes unrechtes Tuns.)

A similar sentiment is expressed by another minnesinger Heinrich von Veldeke:

Von minne kumet uns allez guot;
diu minne macht reinen muot,
Waz solte ich sunder minne dan?

(Von minne kommt uns alles Gute; die Minne macht reines Gemut. Was sollte ich ohne Minne thun?)

Students of Dante must be familiar with such sentiments. When he sings of his lady-love, he also feels that the heart is purged of its evil propensities by love and the entire nature of man is made holier.

One form of Provencal lyric which was largely cultivated by the minnesingers was the "alba," known in German as the "Tagelied." These tagelieds are generally about the meeting of the lovers at night and their parting in the morning. We have a "tagelied" by the minnesinger Dietmar von Aist, in which the linden awakens the lover, and as the knight is to depart, the beloved says:

du rîtest hinne und lâst mich einen.
Wenne wilt du wider her?
Owê, du füerest mîne fröide dar.

(Du reitest hin und lässt mich allein. Wann willst du wieder her? O weh, du führst meine Freude fort.)

But the best known minnesang is "Unter den Linden" by Walther von der Vogelweide:

Unter der linden	Under the linden
An der heide,	By the heather,
Dâ unser zweier bette was,	'Twas yonder I and my darling lay
Dâ muget ir vinden	You might discover
Schône beide	Crushed together
Gebrochen bluomen unde gras.	Grass and many a broken spray.
Vor dem walde in einem tal	Twixt the forest and the vale
Tandaradei.	Tandaradei
Schône sanc diu nahtegal.	Merrily sang the nightingale,

Ich kam gegangen	Early I wended
Zuo der ouwe	O'er meadows shady,
Dö was mîn vriedel komen ê.	But my love was there before.
Dâ wart ich enpfangen,	So was I friended
Hêre frouwe,	By Our Lady,
Daz ich bin saelic iemer mê.	I will be glad for evermore.
Kust er mich? Wol tusentstunt!	Kissed a thousand times, I vow
Tandaradei!	Tandaradei
Seht wie rôt mir ist der munt.	See how red my lips are now.

(Unter der Linde auf der Heide, wo unser beider Bett war, da könnt ihr finden schön gebrochen so wohl Blumen wie Gras. Vor dem Wald in einem Thal, tandaradei! Schön sang die Nachtigall. Ich kam gegangen zu der Aue, dahin war mein Liebster schon gekommen. Da ward ich empfangen, hohe Frau! dass ich für immer (mehr) seling bin. Küsste er mich? Wohl tausendmal; tandaradei! Seht, wie rot ist mir der Mund.)

Of the other minnesingers, mention may be made of Friedrich von Hausen, Heinrich von Morungen and Reinmar von Hagenau. But most of the German minnesingers, in contrast to the troubadours, belonged to the lower nobility of Germany. In Provence the members of the upper class took up the profession of the troubadour when they found that the minstrels were everywhere welcomed by lords and ladies. But in Germany singers coming from the lower orders of society were exceptions.

The poetry of chivalrous love had not the same vigorous growth in England as we find in some of the continental countries. Still the troubadour poetry was not altogether without any influence upon the growth of the English lyric. This influence was perhaps exerted through the literature in Norman French, but as the south of France had commercial relations with England and as the existence of troubadour poets in England has been proved beyond doubt, the influence may have been also direct. But direct or indirect, the troubadour influence upon English lyric is to be found not so much in the sentiments, ideas and imageries of the poems, as in their external form. Many English poets of the middle ages imitated the complicated verse-forms of the troubadour poets. Some poetical tricks of the Prevencals, such as the repetition of the last rime of a stanza at the beginning of the next stanza, were practised by Laurence Minol. Provencal love poetry generally begins with a reference to the time of the year when the poet writes and the influence of this time upon the mood of the poet. This trick can also be detected in many middle English lyrics, *e.g.*, in the first stanza of the well-known lyric *Alysoun.* Tha alba or dacon-motive of the Provencal lyric is also occasionally met with. The influence of Provencal tenzo or the dispute-poem is to be found in such poems as the *Dispute between Mary and the Cross*, the *Debate betweeu the Body and the Soul*, the *Owl and the Nightingale.* Attempts to imitate the *pastorela* form of poetry may be discovered in poems like *The Fair Maid of Ribbesdale* and the *Meeting in the Wood.* But inspite of this influence opon the forms of poetry, it must be repeated that English poets were not deeply touched by the contents of Provencal poetry. For further and detailed information about the troubadour influence upon English poetry, *cf.*, The Troubadours and England, by H. G. Chaytor, Cambridge, 1923, to which I am indebted for what has been stated above.

I have finished the survey of the poetry of chivalrous love and I should conclude the discussion by making one more observation. Chivalrous love blossomed in Europe but the experience seems to belong to a wider humanity. In some of its aspect, particularly the mystic adoration of woman, chivalrous love may be said to have existed in many eastern countries. In Persia, in Arabia and in India doctrines are to be found which teach that love enfranchises the spirit and brings man nearer to God. An occult interpretation was put upon the sex relationship by some of the Arab theologians, under the religious order of *Rif a iuya.* This occultism of love was taught in Spain by the Moor Avempace. The Arab doctrine undoubtedly contributed much to the mystic exaltation of woman through the Scholastic doctrine, as the Christian world was not only in contact with the Spanish Arabs but also with Arabia itself through the crusades. Some of the mental attitudes of the Vaishnavas of Bengal are closely similar to those of the Provencal poets. The whole of Vaishnava poetry, with the exception of a few poets, is the fruit of the exaltation of a hypothetical passion, and even when the passion is not hypothetical, as in the case of Chandidas, it is idealised into an aspiration of the soul and the woman is venerated as a way of approach to the Supreme Intelligence.

In Vidyapati the attraction for physical beauty is sublimated into a passion for Divine Beauty. The motive of Alba or the dawn-poems of the Provencal poets finds a counterpart in the Abhisar or noctural union of the lovers in Vaishnava poetry and their separation in the morning. And in more than one Vaishnava poem will be found a sentiment similar to what the woman expresses in Walther von der Vogelweide's poem Unter den Lind. Nor is Vaishnava poetry altogether free from the motives of jealousy and infidelity of the troubadours.

SOME EXAMPLES OF THE ANTITHETICAL SENSE OF PRIMAL WORDS IN SANSKRIT LANGUAGE

SARASI LAL SARKAR
Civil Surgeon, Retired

THE world renowned psychologist Sigmund Freud has published a paper on the subject of "The Antithetical Sense of Primal Words." This paper which was first published in Jahrbuck Bd. ii 1910, has been subsequently included in the collected papers, Vol. IV by Sigmund Freud. The volumes of the original collected papers have been translated into English by M. N. Searl and the paper referred to here, is published at the page 184 of the volume IV of the translation.

Sigmund Freud, in his paper reviewed a pamphlet by Karl Abel, a philologist, which contained certain researches regarding the ancient Egyptian language. The translations of the portions of the booklet will give some ideas about the researches of Abel.

After laying stress on the age of Egyptian language, which must have been developed long before the first hieroglyphic inscriptions, Abel says at page 4 of his book:

"Now in the Egyptian language this unique relic of a primitive world, we find a fair number of words with two meanings, one of which says the exact opposite of the other. Imagine, if one can imagine anything so obviously nonsensical that the word 'strong' in German means weak as well as strong; that the noun 'light' is used in Berlin to denote darkness as well as light.........the ancient Egyptian habitually exercised this astonishing practice in their language;......there can be no room for doubt that in at least one language there were quite a large number of words which at one and the same time denoted a thing and an opposite of this thing."

Since language serves not only for the expression of one's own thoughts but essentially for communication of them to others, one may put the question 'how the primitive Egyptian gave his neighbour to understand which side of the twin conception he meant on each occasion. In speech, thinks Abel' gestures serve to indicate the meaning of the spoken word which follows. According to Abel, it is in the 'oldest roots' that the antithetical double meaning is to be observed. Then in the further course of his development this double meaning disappeared from the language, and, in Ancient Egyptian at least, all the transitional stages can be followed up to the single meaning of the modern vocabulary. "The original words with the double meaning separate in the later language into two with single meanings, while each of the two opposite meanings takes to itself a slight 'reduction '(modification) in the sound of the original root."

Thus, for example, as early even as in hieroglyphics, the old Egyptian word Ken, which means both strong and weak, divides into two words, *viz.*, Ken, meaning strong and Kan meaning weak.

Abel points out another peculiarity in Egyptian language, *viz.*, it possesses compound words in which two syllables of contrary meanings are united into a whole, which then has only the meaning of one of the constituent members. Thus in this extraordinary language there are not only words which denote both 'strong' and 'weak' or 'command' as well as 'obey'; there are also compound words like 'old-young' 'far-near' 'bind-loose' 'outside-inside,' and of these inspite of their conjunction of the extremes of difference, the first means only 'young,' the second only 'near,' the third only 'bind,' the fourth only 'inside.' So that in these compound words contradictory concepts are quite intentionally combined, not in order to create a third concept, as happens now and then in Chinese, but only in order to express, by means of the combination of the two, the meaning of one of its contradictory members, which alone would have meant the same.

The word 'without' in English language is an illustration of this kind of compound word.

Abel has found out another strange characteristic of the ancient Egyptian language, which can be described in the following way. Let us suppose the word "good" was Egyptian, then it could mean 'bad' as well as 'good,' and can be pronounced "doog" as well as "good." English examples of this kind of reversal of sound are Care-reck (opposite meaning), Boat-tub (similar meaning).

The great psychologist Sigmund Freud has shown that all these characteristics noticed by Abel in the formation of the ancient Egyptian language can be noticed at the time of dream formation and has concluded his learned article in these words.

" In the agreement between that peculiarity of the dream-work mentioned at the beginning of this paper and this which philologists have discovered to be habitual in the oldest language, we may see a confirmation of our supposition in regard to the regressive archaic character of thought expression in dream. And we cannot dismiss the conjecture, which forces itself on us psychiatrists that we should understand the language of dreams better and translate it more easily if we know more about the development of language."

Now the question naturally arises whether the peculiarities noticed by Abel in ancient Egyptian language can be noticed in Sanskrit language, which is also one of the oldest language.

In the appendix a few illustrations have been given of some Sanskrit words, having two opposite meanings as in the old Egyptian language ; twin Sanskrit words possessing markedly similarity of sounds, having two opposite meanings.

But I have not been able to find out in Sanskrit compound words like " without " in English language. An example of the reversal of the sound of Sanskrit word, the meaning of the reversed word either remaining the same, or being exactly opposite, is आरात् (Arat) and दूर (dooṛa).

The attention of the Oriental scholars is being drawn to this line of research, which will not only contribute to the development of the science of philology, but as has been pointed out by Sigmumd Freud, is likely to throw new light on the science of psychology.

The examples of the opposite meanings of the Sanskrit words are being in the following appendix.

APPENDIX A.

(Same word having opposite meanings)

आरात्	Ārāt	... meaning near and distant.
बत	Bata	... meaning pleasure and sorrow.
हन्त	Hanta	... ,, ,, ,,
भूति	Bhūti	... ,, riches and ashes.

APPENDIX B.

(Twin words having similar sounds and opposite meanings)

सकल	Sakala	...	meaning entire.
शकल		...	,, part.
रिक्त	Rikta	...	,, empty.
रिक्थ		...	,, treasure.
वर्ज्य	Varjya	...	,, worthy to be thrown away.
वर्थ्य		...	,, wealth of great value.
असन	Asana	...	,, giving away.
अशन		...	,, taking in.
पुत्	Put	...	,, a particular hell.
पूत		...	,, sacred.

G. B. SHAW

(An Appreciation)

H. D. NARGOLWALA

"THE highest merit we ascribe to Moses, Plato and Milton is that they set at naught books and traditions and spake not what men but they thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages, yet he dismisses without notice his thought, because it is his. In every work of genius we recognise our own rejected thoughts. They come back to us with a certain alienated majesty. Great works of art teach us to abide by our spontaneous impressions with good humoured inflexibility, then most when the whole cry of voices is on the other side……." So does Emerson the great essayist provide us with a compact definition of genius. G. B. S. when a raw youth of 15 was perplexed with the gleams of light which flashed across his mind from within and which were at war with the established trends of thought. The genius in him decisively responded to the call "know thyself" and even before he had emerged from his teens he had decided that he was right and the vast majority was wrong.

The well-known tale of Shaw's early life needs bear no repetition. A brief recapitulation of bare facts will suffice to promote an understanding of the forces that interacted to fashion and develop the potential genius. Shaw was born in Dublin on the 26th July, 1856. As a school boy he was incorrigibly idle and worthless. By the time he attained his majority, he had undergone a painful experience of unendurable office drudgery extending over a period of five years. Music, painting, art and literature exercised so irresistible a fascination over him that inspite of the promise of a good business career he found himself a square peg fitted in a round hole. At last he shattered the fetters that bound him to Dublin and quietly slipped away to London.

He started his career in London as a musical critic and on the top of omnibuses composed novels, everyone of which, was promptly rejected by publishers, perhaps because they displayed too startling a profundity of thought. Not in the least discouraged he decided to dispense with the publishers and make himself a familiar figure. He never missed an opportunity to thrust himself and his views upon unsuspecting audiences. His superb arrogance firmly planted on the rock of his rational philosophy of intellect, his brilliant sallies and flashes of wit couched in vigorous epigrams, his engaging personality coupled with his thought-provocative discourses delivered with all the torrential energy of a reformer made him accessible to the heart of the London public, with an ease provoking the envy of assiduous press-agents and paid canvassers.

Years back, Shaw had felt that he was a man of genius and had coolly classified himself as such ; now he decided to assert himself as such. In 1884, he enrolled himself in the ranks of the Fabian society and put a new life and soul into it. With unabated zeal and energy, he conducted a vigorous campaign to reform London and English Society at large and was rewarded with so great a measure of success that he decided to launch himself upon his career as a dramatist. The dramas then enacted on the English stage revolved around the main theme of marriage, adultery, sensational divorces with all the detective operations leading up to them, providing plenty of thrill and animal enjoyment to people incapable of any interest in psychology. His intellectual nature revolted to such an extent at this gross degradation of the stage, that he devoted three years, 1895-98, in bringing about a change of public opinion. His vitriolic scorn and his critical analysis of the creative functions of a dramatist, soon withered up the mechanical sort of drama and Shaw was enough of an opportunist to hasten to fill up the void created thereby.

The conspicuous service he has rendered to the English stage will be best understood by reading his plays which abide by the solemn warning Shaw sounds himself, "But the great dramatist has something better to do than to amuse either himself or the audience. He has to interpret life. This is no mere pious phrase of literary criticism as it sounds. Life as it appears to us in our daily experience is an unintelligible chaos of happenings. Life as it occurs is senseless: it is the business of the master dramatist to pick out the significant incidents from the chaos of daily happenings and arrange them so that their relation to one another becomes significant, thus changing us from bewildered spectators of a monstrous confusion to men intelligently conscious of the world and its destinies. This is the highest function that man can perform, the greatest work that he can set his hand to."

From the foregoing it is apparent that the key to Shaw's multifarious activities whether in the capacity of a notorious Hyde Park orator and a rejected novelist or in that of a journalist and a dramatist of the highest rank is Shaw, the reformer—the genius who has set his magical pen to the task of marshalling order out of chaos and confusion. When he sees human nature in conflict with political abuse, he does not blame human nature, as such a course perpetuates the indefensible evil ; neither does he give way to idle despair and impotent indignation culminating in a fire-work of sublime blasphemies. The tonic of the moralist is his antipathy, hard fisticuffs, never wasted heavenward, falling with the precision of a professional pugilist, on human noses for human good. He is ruthless in his attack on the existing society and its institutions because in such soil as ours, the super-man can never flourish.

What can we look for, Shaw asks, from a society based on such loathsome habits except the muddle we are in—a morass of misery and sweated labour at the bottom sustaining an edifice of competitive commerce as greedy as it is merciless ; at the top a nauseous mixture of luxury and flunkeyism Shaw has snapped his fingers at many a trumpery institution and social evil, but what drives him the most furious with rage is the indifference and levity with which we tolerate poverty—the sore spot in our society, the lash, the curse laid across the back of our jerry-built capitalism. He flings the question, 'Now what does this Let Him Be Poor mean ?' and answers in the same breath, "It means let him be weak. Let him be ignorant. Let him become a nucleus of disease. Let him be a standing exhibition of ugliness and dirt Let him be cheap and drag his fellows down to his price by selling himself to do their work. Let his habitations turn our cities into poisonous congeries of slums."

Shaw, with his oft repeated warning 'flee from poverty, the root of sin,' insists that the universal regard for money is the one hopeful fact in our civilisation, the one sound spot in our social conscience. According to him, "Money is the most important thing in the world. It represents health, strength, generosity, honour and beauty as conspicuously and undeniably as the want of it represents illness, weakness, disgrace, meanness and ugliness. Every teacher or twaddler who denies it or suppresses it is an enemy of life. It is a curse only in such foolish conditions that life itself is a curse. For the two things are inseparable : money is the counter that enables life to be distributed socially, it is life as truly as bank-notes and sovereigns are money."

The fundamental sanity of a man is his demand for enough money to enable him to live and not drag on a weary existence. The sensible course is to devise such a society as will provide everyman enough to live well on, so as to guarantee the community against the malignant disease of poverty. At present we callously say to each citizen 'If you want money earn it,' as if his having or not having it were a matter that concerned himself alone. We do not even secure for him an opportunity of earning it. On the contrary we allow our industry to be organised in open dependence on the maintenance of a reserve army of unemployed for the sake of 'elasticity'—a refined word which stands for exploitation of cheap labour.

The cry for enough bread is not a new cry ; the resounding echoes of the same cry in the ages past still vibrate in our own times. The most modern attempted solution of the problem, barring the Russian experiment, is Democracy and the subsequent setting up of Dictatorships in countries where democracy has failed to hold its own. Shaw sees the salvation of toiling humanity in neither because the change from feudalism and absolute monarchy to democracy and limited monarchy is but a step from Tweedledum to Tweedledee. He picks up the aphorism 'Govt. of the people, for the people, by the people,' and tears the peroration to pieces. The 1st condition is but evident, the 2nd sometimes possible ; while the 3rd is translated into practical politics as Govt. by the consent of the people ; and the mob is wayed into giving its consent at the general elections which are nothing short of public auctions at which the contending parties bid for votes, each holding out promises which rarely materialise. As Shaw puts it, 'The politician has to learn how to fascinate, amuse, coax, humbug, frighten or otherwise strike the fancy of the electorate so that he who holds popular convictions with prodigious energy is the man for the mob. He manages a small job well : he muddles rhetorically through a large one. When a great political movement takes place, it is not consciously led nor organised ; the unconscious self in mankind breaks its way through the problem as an elephant breaks through a jungle ; and the politicians make speeches about whatever happens in the process, which with the best of intentions they do all in their power to prevent."

The most exacting requirement of Democracy is a whole population of capable and critical voters, with at least the sense to recognise and appreciate capacity and benevolence in others. Only under despotisms and oligarchies has the Radical Faith in 'universal suffrage' as a political panacea arisen. It withers the moment it is exposed to practical trial because it never can rise above the level of the human material of which its voters are made. Shaw is emphatic in his condemnation of Democracy, as it is worked at present, because, to put in his own words, 'it exhibits the vanity of Louis XIV, the savagery of Peter of Russia, the nepotism and provinciality of Napolean, the fickleness of Catherine II: in short all the childishness of all the despots without any of the qualities that enabled the greatest of them to fascinate and dominate their contemporaries.'

In its dilemma the despairing world turned its eye's towards the schoolmaster. Those who discerned the redemption of mankind in universal literacy and compulsory education were soon disillusioned because, in the words of Shaw, 'Our schools teach the morality of feudalism corrupted by commercialism and hold up the military conqueror, the robber baron, and the profiteer, as models of the illustrious. The result of this diabolical education is that powers of destruction that could hardly without uneasiness be entrusted to infinite wisdom and benevolence are placed in the hands of romantic schoolboy patriots who are by education ignoramuses, dupes, snobs and sportsmen, to whom fighting is a religion and killing an accomplishment ; while political power is obtained by simple purchase, by keeping newspapers and pretending that they are organs of public opinion, by the wiles of seductive women, and by prostituting ambitious talent to the service of the profiteers.'

Our education corrupts the normal student beyond redemption but on abnormally strong minds, rare in mankind, it reacts homeopathically to produce prophets who in vain do see through the imposture and teach a better gospel. Thus the educated man is a greater menace than the uneducated one ; the one being dashed and floundered on the rocks of a false doctrine ; the other drifting down the midstream of mere ignorance: both unconscious of the devil round the corner. There is no loophole of escape in the school-master ; only efficient and official slavery.

So is the world jostled about in a vicious circle from Despotism to Democracy and a kick back to Dictatorship, with the accompanying periods of transition, washed with the rivers of bloodshed by the mutinous slaves maddened to the incendiary ways of the dynamitard and the assassion, the net result of all the bustling activities being the return of the dog to his vomit, of the sow that washed to her wallowing in the mire. Man, with his idols and cupidities, substitutes one tyranny for another.

Who then is the inexorable tyrant under whose oppression the world is groaning, reeling, despairing? It is the Machine: the machine devoid of God and entrusted to unskilled hands. Unfortunately it is not a despot to be summarily done away with. It has cast such a spell around us that it has become as much essential to feeding and clothing as political machinery is to modern Government. And yet the Machine, the very essence of industrial life, is worked so detestably at present that we have amidst us people who would have it shattered instead of following up the logical and far simpler task of replacing the system that works the machine.

Thus from whatever angle we make an approach, we are driven to only one same conclusion that the political and social order of the day needs a drastic purge. Man with the aid of the evolutionary process of trial and error found that the sole refuge of humanity lay in a democracy of enlightened voters; but then onwards he has missed the mark and entangled himself in a system of education which is based upon and derives its strength from the very wrongs it was intended to set right. Shaw despairs of the way in which we try to reform society as an old lady might try to restore a broken down locomotive by prodding it with a needle not because we are born fools, but because we have been educated, not into manhood and freedom but into blindness and slavery, by our parents and schoolmasters, themselves the victims of a similar misdirection. We do not want liberty. We have not been educated to want it. We choose slavery and inequality and all the other evils are automatically added to them.

Now it is high time to review Shaw—the Communist, born and bred as such. Let not the Reader be scared away at this stage because of the association of the word communist with sporadic cut-throats, incendiaries and sabotage-mongers. The chronic dread which the reformer inspires is due to the fact that he rudely shocks the false sense of security with which Man rots in his environments and further charges him with new and solemn obligations. He is given no quarter; there is no pretence of argument or understanding;

simply panic and a demand for suppression at all cost. Shaw observes in his own case, ‘When I say anything silly or am reported as saying anything reactionary, it runs like wild fire through the press of the whole world. When I say anything that could break the carefully inculcated popular faith in capitalism, the silence is so profound as to be almost audible.’

If the Reformer, after running the twofold risk of persecution at the hand of the tyrant and mobbing to death at the hands of the very slaves for whom he risks his life, succeeds in bringing about Man to repudiate his familiar laws and institutions, yet he, for the most part, fails to persuade Man to regard the conception of law and groundwork of institutions as vitally necessary to society. Shaw in this connection remarks, “Such an unhealthy state of things is hideous. Here am I, for instance, by class a respectable man, by common sense a hater of waste and disorder, by intellectual constitution legally minded to the verge of pedantry, by temperament apprehensive and economically disposed to the limit of old maidishness; yet I am a revolutionary writer because our laws make law impossible; our liberties destroy all freedom ; our property is organised robbery; our morality is an impudent hypocrisy; our wisdom is administered by inexperienced or malexperienced dupes, our power wielded by cowards and weaklings, and our honour false in all its points.”

Private property, an institution as old as the hills, has to bear the brunt of the full force of communism because unless its virtual abolition and practical abrogation is effected, there can be no breaking away from the vicious circle. Shaw pronounces the solemn judgment, “we know that private property distributes wealth, work, and leisure so unevenly that a wretchedly poor and miserably overworked majority are forced to maintain a minority inordinately rich and passionately convinced that labour is so disgraceful to them that they dare not be seen carrying a percel down Bond Street. The death knell of private property will be sounded when social aggregation arrives at a point demanding international organisation. Civilised men and women must live by their ordered and equal share in the work needed to support the community and must find their freedom in their orderded and equal share of the leisure produced by scientific economy in producing that support. Our clandestine methods of violating the institution of private property by incometax and surtax, which mean only, ‘What a thief stole, steal thou from the thief,’ will no longer serve.”

Shaw's case against private property is briefly as follows. It distributes social wealth and burden of labour in a monstrously inequitable manner. It divides up humanity into distinct classes and create social barriers that virtually limit the selection of partners to persons of same social standing. Inequality, the counter-part of private property is the greatest obstacle to natural selection so essential to good breeding. In politics class stratification of income defeats every form of Government except that of a corrupt oligarchy. Society is denied such strength and stability as would result from huge blocks of people with equal resources. The merging of private property in the common stock results for the mass of men in an increase in the quantity of food, clothing and comfort as well as greater control over their time and circumstances.

Communism in production is no longer under dispute. Capital is organised in joint-stock. Farming and trade are carried out on co-operative basis in organised societies. The bone of contention, the centre of controversy then is the distribution of the product and the gain it fetches. The figures of present day distribution reveal such appalling monstrosities that not even a gesture of defense could be extended to them. Shaw makes short work of most of the alternative systems of distribution proposed. The solution 'He who makes shall own,' is absurdly unpractical as in modern elaborate organization we cannot trace a single product from the pin to the battle-ship to any one particular individual. The only practical way was to pay the worker by labour time ; and of course as little as he could be starved into accepting so that the largest share should go to the most idle and the least to the most industrious. The idea of paying by time leads to that of 'to each the income he deserves.' The inter-related question of time, merit and virtue can be viewed from hundreds of angles so that no two minds will ever agree. Shaw brings out in his masterly fashion how we have confused issues by asking us to imagine the London School of Economics to set examination papers with such questions as Taking the money value of the virtues of Jesus as 100 and of Judas Iscariot as zero, give the correct figures for, respectively, Pontius Pilate, the widow who put her mite in the poor-box, Mr. Horatio Bottomley, Shakespeare, Mr. Jack Johnson, Sir Isaac Newton, your family doctor, your charwoman, the Archbishop of Canterbury, G.B.S., and the common hangman,' to which the student may well reply that the question is in extremely bad taste and that he declines to answer it.

We are drawn off the right track because of the absurd notion tha a man's income is given him not to enable him to live but as a sort o Sunday-School Price for good behaviour. Once we have freed ou mind of this cant, it is easy to grasp Shaw's argument against stratification of class incomes ; ' if your only object is to produce a captain and a cabin boy for the purpose of transferring you from Liverpool to New York, or to manoeuvre a fleet, then you need not give more than a shilling to the cabin boy for every pound you give to the more expensively trained captain. But if in addition to this, you allow the two human souls, which are inseparable from the captain and the cabin boy and which alone differentiate them from the donkey-engine, to develop all their possibilities, then you may find the cabin boy costing rather more than the captain, because cabin boy's work does not do so much for the soul as captain's work. Consequently you will have to give him at least as much as the captain unless you definitely wish him to be the lower creature, in which case the sooner you are hanged as an abortionist, the better. That is the fundamental argument.' The only solution to the problem is that all our Shares must be equal.

Such is the political philosophy of Shaw, with communism as its bedrock and economicalism as its tonic. He smashes the romantic idols at the altar of reality. He cannot suffer Art and Morality to be adulterated with the profane idolatry of romantic sensuousness. He substituted intellectual ecstacy for the pleasure of the senses, honest realities for romantic legends, so that the stilted drama of his time reeled at the impact of his advance. The rejected novelist turned a playwright in order to render the stage, the vehicle of ideas befitting the gravity of its tradition. Shaw is a born preacher, up and doing with his heterodox sermons. Somewhere he remarks, ' My conscience is the genuine pulpit article ; it annoys me to see people comfortable when they ought to be uncomfortable ; and I insist on making them think in order to bring them to conviction of sin. I must be taken as I am, a reasonable, apologetic person, with the temperament of a school-master and the pursuit of a vestry man. If you don't like my preaching, you must lump it.'

Shaw tenaciously holds that only in the modern problem play is there any real drama, which consists of no mere holding up of the mirror to nature or of setting down with exact verisimilitude pregnant observations or of unravelling the warp and woof in the tapestry of the inscrutable ways of Providence ? It consists of the presentation, in parable, of the conflict between Man's will and his environments, of working out some vital problem of human existence, of transfiguring ordinary life with the magic and poetry of reality. And Shaw amply justifies his view in his masterpieces of consummate workmanship by revealing the clash of temperaments and instincts, or the comedy of clashing ideas, or the reaction of the individual against society, etc.

Shaw's characters combine studies from life, pure fancy work and historical figures projected in the light of our time and its philosophy ; the latter shedding light on universal truths, befogged with centuries of superstitious credulity, in terms of history recreated. Shaw discards ready made morality as the basis of all judgment because arbitrary rules of conduct satisfy the man in the Street alone, who clamours to know where he stands. The first rate author, of the type of Shaw, by dint of his constructive intellect and clear comprehension, co-ordinates his observations of the demonstrations of Life Force into a rational philosophy or religion which accordingly forms the driving force that propels his characters through the choking weeds of ' respectability.' The second rate author meekly submits to conventional standards of morality and so portrays his characters accordingly. Every action of his characters is traceable to the external stimulus of popular prejudices and factitious motives unscrupulously borrowed from the stock of melodramas. Shaw observes with much degree of truth, ' No man who shuts his eyes and opens his mouth when religion and morality are offered to him on a long spoon can ever share the same Parnassian bench with those who make an original contribution to religion and morality, were it only a criticism.'

Often does Shaw drag up his characters from the foul slime and mire of squalid slums and ironically enough he relieves us of the oppressive gravity of their black associations with the solemn but humorous verdicts to which he condemns society through these curious mouthpieces. His exquisite sense of beauty is so famished, his gorgeous intellect so starved by Slum problems that one can hardly blame him for wreaking his vengeance with an almost demoniac relish in shocking us rudely with the phantoms of our sin and neglect. On this score Shaw is often falsely accused of being a perverse genius fired with inhuman and capricious wantonness resulting in cynical paradox and is reviled as lacking in feeling in manhood, and in dramatic power. And this is because his adverse critics secretly resent his characters behaving like human beings instead of conforming to their theatrical imagination. Their topsy-turvey vision has so obscured the commonsense truth about matters that he has to fling its preposterousness in their faces and yet leave them none the wiser.

Shaw's literary style combines the merciless satire of Swift with the sparkling wit of Sheridan; but fortunately it is free from the morbidness of the misanthrope and the sterility of thought of the 18th century drama. It is at once lucid and assertive and reveals the author in the capacity of a combative gladiator and a privileged court-jester rolled into one Swift's satire is stamped with the impotent rage of gloom and despair, verging towards insanity so that it scatters indiscriminately in the train of its onslaught mutilated carcasses of institutions profane and profound. The mighty Dean, consumed with the rage of a 'poisoned rat in a whole,' breaks through life, smashing, tearing, ravaging like a monster possessed with a devil. Shaw however fires his batteries with deliberate discrimination. Hir satire though bitter in its attack is lively in its spirit. It is like the tonic, bitter to the taste but life reviving as the nectar. It tickles those whom it shocks but the wound does not rankle ; it heals with the rapidity of a surface scratch. It is never degraded to the level of savage unhealthy temper but always soars in the empyrean vaults of sardonic sanity. It spits the fire of its venom at cant and humbug but it never rails against the soul and nature of Man and his cherished ideals.

Shaw's speeches and writings like those of Sheridan bristle with flashes of sparkling wit and humour. Sheridan's irresponsible waywardness entangled him in many a difficult situation from which he extradicted himself by sheer quickness of his wit. 'Where' asked Sheridan in the House of Commons, 'Shall we find a more knavish fool or a more foolish knave ?' 'Hear, hear,' shouted a meddler in mock solemnity. Sheridan turned round and with a genial smile playing upon his lips, suavely thanked the honourable member for his information and complimented him upon his complaisancy.

In the days of his street oratory, Shaw had to tax all the resources of his wit and polished urbanity in order to tackle the hecklers in the crowd. At the close of the performance of one of his plays, Shaw was called upon to make a speech before the curtain.

'Boo,' roared a solitary dissentient, when the tumultuous applause that greeted his appearance subsided. Shaw twinkled a merry eye at him and said, 'My friend, I quite agree with you, but what are we two against so many?' In quickness his wit is swift as the lightning, in effect disastrous as the thunderbolt. The jingle of his jest does not savour of spurious imitation, nor does it ever grow stale, it is stamped with the freshness of spontaneity, with the beauty of blossoms shed in sheer ebullience of spirit.

Shaw has now entered the evening of his life; but old age holds out to him none of its despair of second childhood. Not only is he physically still active, but he has also preserved the high level and elasticity of his mental faculties. He has grown old but his mental vision has not dimmed; nay on the contrary, it has matured with experience. He is unspoiled by the riches with which he is loaded by the very world he lampooned in his plays and writings; the econoclast who emerged from obscurity into publicity as a sort of Punch, is unchanged inspite of his acknowledged triumphs in the fields of Art and Literature. He is still the literary duellist, living upon his wits; secure and self-assertive, provocative in his diabolical self-composure, he flings himself in your way and deliberately treads your toe—and you shrink away like a mouse. He never agrees with anybody or anything. He is altogether a compact entity by himself, lucid and self-explanative.

Shaw's religious plays reveal him a deep lover of humanity and establish him as the iconographer of a new religion with metabiology as its foundation. His 'Back to Methuselah' represents this later phase of his life and constitutes a colossal drama of ideas, embodying Shaw's religious and biological philosophy. Behind his scornful smile and Mephistophelean eyebrows, he has laid bare a sensitive heart, alive with the firm faith in the betterment of humanity. We may well close with the noble note Shaw has struck in his declaration, 'This is the true joy in life, the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap-heap; the being a force of Nature instead of a feverish selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy. I want to be thoroughly used up before I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no brief candle to me. It is a sort of splendid torch which I have got hold of for the moment, and I want to make it burn as brightly as possible, before handing it on to future generations.'

Let us all join hands, in congratulating him upon the fulfilment of his noble mission so far into life. Let us hurry on under the guidance of the beacon-light ere it be extinguished and the world darkened.

THE POLYNESIAN WORLD

By Kalidas Nag

THE importance of Polynesian culture is due primarily to the radical revision in our geographical concepts hitherto dominated by the readings of Atlantic geographers. Starting, as they did, from Europe, they arbitrarily called Western Asia, the Near East and Eastern Asia, the Far East. They did not suspect that there may be very important projections of Far Eastern culture into the Further Eastern World of the Pacific Basin penetrated and colonised by the highly gifted race, the Plynesians. Of the Western nations the Spaniards were the first to discover the Hawaiian archipelago, the stronghold of Polynesian culture. But just as the pre-hispanic civilisation of America was, for years, neglected or rather treated in a desultory and isolated fashion, so the Polynesian culture also came to be studied mainly on the hypothesis of "splendid isolation." It is a happy coincidence, therefore, that the United States of America was called towards the end of the 19th Century to occupy the centre of the Polynesian World and to develop gradually the Hawaiian archipelago, with its headquarters at Honolulu, into the first American research centre of the vast Pacific World. To the credit of the American scholars it must be said that they are trying their level best to reconstruct the history of the Polynesian race threatened with extinction. In 1778 when Captain Cook was going round Hawaii on his way to and from Australia, the Hawaiians numbered 250,000. There were only 22,636 pure Hawaiians according to the U.S.A. Census in 1930. According to the Board of Health estimate of 1936 we find 21,594 pure Hawaiians in a total population of 3,93,277. In this land of *taboo* the Hawaiians offered no taboo against somewhat indiscriminate race mixtures giving rise to two new ethnic categories: (*a*) Caucasian-Hawaiian, 19,319 and (*b*) Asiatic-Hawaiian, 18,271 according to 1936 estimates (*vide* Prof. A. W. Lind: Population notes: *Social Progress in Hawaii*, May, 1937). The Hawaiians not only have no prejudice against Orientals, they show a marked preference for the Chinese who number 27,495. The Japanese of course, dominate in number with 149,886; we find also 53,550 Filipino and 6,683 Koreans in the population of Hawaii, a veritable melting-pot of Eastern and Western races. Full advantage of this rare ethnological laboratory would be taken if and when the various Oriental Universities and learned societies collaborate with similar institutions in different parts of the Pacific Basin and specially with the splendid Bishop Museum of Honolulu. It collaborates closely with the University of Hawaii and the Yale University, in course of the last ten years, and the Museum has established cultural exchange with the University of Calcutta (*vide* Nag: To and from Polynesia, *Calcutta Review*, December, 1937).

At the Indian Science Congress of 1928 holding its sessions at the University of Calcutta, I had the privilege of addressing the anthropological division on "Indian Culture in Indonesia" while from the same platform my esteemed friend Dr. E. C. Handy of the Bishop Museum lectured on "Polynesia." In a special reception which we accorded to Dr. Handy at our Greater India Society, he regretted ten years ago that so little of India was known in the American centres of anthropological research and he nobly offered to bring India closer to the scholars in the Polynesian field. That promise was promptly fulfilled when, through Dr. Handy, an invitation was accorded to our late lamented colleague Dr. Panchanan Mitra who collaborated with the ethnologists of the Bishop Museum before joining the Yale University which offered him a Fellowship. The premature death of Dr. Mitra deprived us of the chance of a systematic study on "India and Polynesia." He contributed, however two valuable papers in *Man in India* (July-December, 1931 ; January-March, 1932) on "Cultural Affinities between India and Polynesia," where, among other things he wrote : "In 1929, on the kind invitation of Director H. E. Gregory, I was travelling through Northern, Central and Southern Polynesia in search of Indian elements in Polynesian culture. Visiting the islands of Oahu, Kawaii, Hawaii, Samoa, Fiji, New Zealand, Rarotonga and Tahiti, studying the great ethnographic collections of the Bishop Museum and Auckland, Wellington, Christ Church and Dunedin collections and coming in personal contact with some hoary-headed Polynesian ethnologists like Elsdon Best who welcomed me as coming from the old homeland of the Maoris, and being mistaken as a Polynesian islander in several places, I understood how close the similarities are between places whose cultures and peoples are now the furthest apart possible." Dr. Mitra, in his articles, quotes approvingly the thesis of the great Maori scholar Te Range Hiroa, now well known as Dr. Peter Buck, Director of the Bishop Museum. In his paper "The Races of the

Pacific' (Honolulu, 1927), Dr. Buck traced the successive migrations of Man from his South-Central Asiatic home Eastwards: first the Tasmanians then the Australians then the Negritos of the Andamans and of Indonesia, then the Negroids to New Guinea and the Black islands of Melanesia as far East as Fiji. But the Polynesian world was still thousands of miles away and it could only have been reached by a superior race with rare courage and initiative. This race have now been supposed to have risen out of the mixture of the Caucasic stock with some Mongoloid blood, now known as the Proto-Polynesians. These daring sea-farers started, with canoes scooped out with stone adzes, for the great Kiva, the Pacific Ocean of the Maori. Through Micronesia (now under Japanese Mandate) they reached the Samoan group of islands, colonising Fiji on the way after a fight with the Dark races. From Samoa they reached the Society islands with Raiatea and Tahiti as the traditional distributing centres of Polynesian culture. By an Eastern wave they were pushed thence to the Marquesas and Austral groups as far as the Easter Islands. Pushing towards the South-west the Polynesians are supposed to have discovered New Zealand in the 10th century and finally settled there in the 14th century. Another branch of the Polynesians sailed towards the North and colonised the Hawaii group of islands which they are supposed to have settled as early as 500 A.D.

That was also the epoch of the phenomenal expansion of Indian culture in the whole of Indonesia from Champa and Cambodge (Indo-China) to Java, Borneo and Celebes. Curiously enough the starting point of these west-to-east migrations from the Asiatic mainland is placed at the beginning of the Christian Era when, thanks to the *Periplus of the Erythraean Sea* and the *Geography* of Ptolemy, the earlier expansions of Indian navigators and colonists were matters of known history. Such synchronisms in the maritime expansion of the Indians and Polynesians into the heart of the Pacific world may not be accidental. On the contrary, they may furnish us with valuable suggestions for future researches in the domain of cultural geography and anthropology. Linguistically also Malayasia and Polynesia are linked by the family of language originally called "Austric" but now better known as Munda-Mon-khmer of the older Malayo-Polynesian group. Indian philologists led by my esteemed friend Dr. S. K. Chatterji are connecting Mundari and such other pre-Aryan languages with the Polynesian group.

INDIAN CULTURAL INFLUENCE IN OCEANIA

Dr. Panchanan Mitra was the first Indian anthropologist to tackle with the problem of Pacific cultural origins from the standpoint of Indian and Indonesian culture as we have seen in his two valuable articles contibuted to *Man in India.* It is a matter of sincere joy to us that Dr. E. S. Craighill Handy, Ph.D. (Harvard), ethnographist to the Bishop Museum, Honolulu, is making valuable contributions to this highly intricate and interesting problem. His first paper was submitted to the anthropological section of the All-India Science Congress (1928) and published under the title 'Indian Cultural Influence in Oceania' (*Man in India,* Vol. viii, No 1). The story of Polynesian culture may appear to be "a mere appendix to Indian History" but it may prove to be a very valuable appendix; for, as says Dr. Handy, "in the isolated islands of the Polynesian fringe of Farther India, there may have survived, there may still survive ancient Indian lore and customs that have become hopelessly obscured or lost in India proper and Colonial India." Moreover, the traits of Indian culture that have dominated Indonesia and travelled as far as Polynesia, have also contributed largely to Micronesia and Melanesia which lie between Indonesia and Polynesia. This thesis has been brilliantly sustained by Dr. Handy in his two papers which, because of their outstanding importance we shall summarize for the benefit of our Indian students who may not have access to them.

The pre-occupation of the early group of scholars in the Indonesian field with Buddhism naturally led them to suppose that Buddhism is the only religion of India which migrated and that the earlier Brahmanical religion and culture were non-migratory. Recent archaeological discoveries, however, have forced us to revise that opinion and to admit not only the possibility but the certainty of earlier as well as simultaneous Brahmanical expansions and intrusions as we shall show in our special sections on French Indo-China and Dutch East Indies. A good case can be made out, according to Dr. Handy, for the presence in Polynesia of distinctly Vedic elements, but the existence of such traits as distinct from the Brahmanical tradition which was of course based upon Vedic teaching, is by no means provable as yet. If as comparative study proceeds, it become evident that Polynesia has preserved elements of pure Vedic culture, we shall have an unbroken series of accretions of Indian derivation, including Vedic, Brahmanic, and Buddhistic, not necessariy in chronological succession. Traits of the Brahmanical culture preceding the Buddhist expansion in Indonesia during the first centuries of the Christian era are spread throughout Polynesia, Indo-China and Insulindia; the heart of this Brahmanical culture was the worship of Siva. In Polynesia the cult of the *lingam* was fundamental in the ancient worship. Its manifestation in symbol and philosophy paralleled their prototypes in Saivism. And associated with this cult in all phases of the native culture are innumerable traits of Indic derivation.

The most recent phase of the movement of Indian culture Eastwards that concern the student of Polynesian history is that which witnessed the spread of Buddhism into Indo-China and Insulindia during and after the 7th Century A. D. In view of the fusion of Buddhism with Brahmanism in Farther India it would be inevitable that Buddhist traits that came to Polynesia from this region would have been obscured. An example of a trait that probably had Buddhist derivation is the division, by the New Zealand Maori, of their sacred lore into what they called "the three baskets of knowledge" suggesting the Buddhist Tripitaka. But this historic Indian culture is now believed to have been superimposed on similar accretions of the pre-historic epochs. With the Indian elements there seems to have been amalgamated an earlier and more barbaric type of culture of the "skull venerating peoples of Indonesia and South-east Asia such as the Ifugao of the Philippines, the Shans of Burma and the Nagas of Assam." Dr. Handy then referred to the excavations, by Prof. H. Otley Bayer of the University of the Philippines, of a stratified site of pre-historic habitation at least 10,000 years old, in which were unearthed palaeolithic implements and with them, pottery said to correspond in type to materials from India and Burma described by Foote. In Burma and Assam the folk whose culture is of this type represent physically a mixture of Caucasoid (Aryan) with Mongoloid. In the Philippines the Ifugao and the related tribes are distinctly Caucasoid, and in Polynesia it is in the island groups where the traits of this barbaric culture were dominant that the physical type characterised as Caucasoid is most pronounced. Finally, the islands in Polynesia namely the Marquesas and New Zealand which best preserve the traits of this culture, are geographically on the outer fringe of the region ; while in Indonesia and South-east Asia the corresponding cultures are now isolated in the uplands.

THE PROBLEM OF POLYNESIAN ORIGINS

In his highly suggestive and sober monographs Dr. Handy tried and we should say succeeded in giving, "a comprehensive picture of the dimensions and factors in the problem of Polynesian origins." He starts from the island of Tahiti, which is admitted to be the centre of radiation of Polynesian culture, to Hawaii in the extreme North and New Zealand in the extreme south. The Tahitians divide themselves into three classes: (1) The *Arii* or the landowning chiefs, (2) the *Raatira* or the landed proprietors, (3) the *Manahune* or serfs of the first two landowning groups, corresponding somewhat to the *sudras* with no individual land rights, and contemptuously spoken of as woodcutters, planters and eaters of fresh water fish. Thus the Manahune, numerically the largest group, appears to have descended from an earlier population that dwelt in the island prior to an Arii conquest. The traditions in the neighbouring island of Raiatea, 130 miles north-west of Tahiti, preserve the record of an Arii conquest. The vauquished Manahunies of Tahiti show certain cultural traits typical of the Marquesans and the Maories of New Zealand who are old Polynesians. The dress, social organisation, mode of warfare, dancing and skull-cult are considered to be the cultural traits of earlier barbaric tribe. Whereas agriculture, arts and crafts, religion and lore are indices of a higher and later order of culture. Few of the descendants of the Arii with a superior culture are unmixed, they are supposed to be the dominant elements in the islands of Tonga and Samoa.

Dr. Handy attempted to trace also the relationship of these people of the mid-Pacific with the folks beyond the limits of Polynesia: " A line drawn around an area including India, South and East Africa, and Oceania, delimits a vast region throughout which there have been, probably from pre-historic time, racial and cultural drifts, a southward and eastward flow of Asiatic and westward and northward seepage of Oceania elements. That Asiatic streams have reached Polynesia has been accepted as obvious since the earliest period of Polynesian research. In the account of Captain Cook's third voyage was published an appendix in which Polynesian words were compared with words from the Malay archipelago. From the beginning of systematic theorizing as to Polynesian origins, scholars have been led in this direction. Fornander Tregear, Percy Smith, Logan, Thilenius, Churchill Dixon and others, have all pointed to Malaysia and the Asiatic main land. As to the conception of the drift in the other direction that of Oceanic and Polynesian influences westward and northward, this is somewhat more recent but evidence of this is accumulating in several places. The consensus of opinion of the anthropological group at the Science Congress in Tokyo (1926) was that the Ainus (aborigines of Japan) are of tropical Oceanic derivation. The French have discovered Melanesian remains in the caves in Tonkin. Recent studies of Smith, Mills, and Hutton in Assam and north-east of India seem to indicate that much of the culture of the Naga tribes of this region is Oceanic. Hornell has indicated the presence of an intrusive Oceanic population on the coasts of western India and Ceylon, where to-day are seen the counterpart of the Polynesian single out-rigger canoe and distinctly Polynesian types and customs. It has long been established that Hova peoples in Madagascar who speak a language and have customs closely related to the Polynesians sailed westward to their present home from Malaysia in historic times. The problem therefore again became more complicated, for in discussing this vast region of probable origins it is necessary to bear in mind the factor of *ancient* and *recent* Oceanic and Polynesian intrusions."

Archaeology, although in its very early stage in Polynesia, is helping to reveal the existence of certain pre-historic traits (*a*) the shouldered cult of an old polynesian form is found also in the Celebes, Kwantung, Indo-China, Burma and India ; (*b*) erect stones associated with shrines, certainly old Polynesian are also found in Micronesia, Java, Assam and India. The primitive skull cult and the men's hall or lodge exsit, to day as survivals.

In the historic age, we find that the Brahmanical civilization, mainly from south or Dravidian India, entered Malaysia or Indo-China a little before the commencement of the Christian era. The populations that acquired Hindu Culture in Java and Indo-China were Mongoloid and Malayoid ; those who brought the civilization from India were Caucasians and Dravidians. Brahmanism, however, in this area absorbed so much of the aboriginal elements that often it is difficult to distinguish the pre-historic from the Brahmanical. Dr. Handy in this connection refers to the following craft tradition, rites for the firstborn, the ancestral cult with its use of genealogies and images, phallic symbolism, priestly traditions and orders, walled temple with tower-like shrines, *Mana* and *Tapu*, the cults of Tane, Tue, Roo and Tike as symbolic figures, and finally the dualistic evolutionary cosmogony probably derived from Brahmanism. Certain *Arii* cultural attributes are Brahmanical while others are Buddhistic and while some are Indian many seem to be Chinese. This is a complication which we may expect because the influence of India and China (specially from the South) operated in this field as rivals. Among the Chinese legacies to the Polynesias we may mention: eating pig and dog, symbolism of the numbers 8 and 9, the fish turtle, lizard and Heaven, head moulding, bleaching the skin, the split drum or gong honorific titles and mythological parallels. Of the Indian legacies we may mention ethical social principles (probably Buddhistic), political and land systems, social classes and castes, sanctity of person. etiquette, organised war on land, regattas and plankships, and sea guest-house, assembly halls, the costume dance, drama and chorus.

According to Dr. Handy the habit of talking of Polynesian migration in canoe should be abandoned for the word canoe is not a correct designation for the large sea-going vessels which the Polynesians were building ; Captain Cook measured a Tahitian Pahi with two pontoon hulls 110 ft. long. Next, although there may have been one or more periods of definite exodus from Malaysia (*e. g.*, at the time o the Muhammadan conquest) and also that the Maories moved from Central Polynesia to New Zealand, yet the normal process of peopling Polynesia was that of repeated, occasional and accidental drifting through a period extending over several millenia. The old Polynesian language belongs to the Austric family spoken by the pre-Aryan peoples in India, Indo-China and Malaysia.

Lastly, although the American anthropologists generally discoun the evidences of the presence of Oceanic elements in North, Middle and South America, Dr. Handy, on the contrary, refers to the Northeas Coast, the Gulf states, the Carribean, Middle America and the Andes as "replete with Oceanic traits that probably derived from Malaysia and South Asia." (*Vide* Handy : The Problem of Polynesian Origins, Bishop Museum Occasional Papers, Vol. IX, No. 8, 1930)

III.

To form a general idea of Pacific culture one must necessarily go beyond the limits of Polynesia. The geography, ethnography and the culture history of the Pacific is a matter of encyclopaedic survey and with the expansion of scientific studies, we hope, an Encyclopaedia Pacifica would be on the way of publication with the co-operation of the two American and other national institutions of the Pacific Basin. For the present we must follow closely the publications of the various American institutions devoted to anthropology, archaeology and natural history. An admirable general survey of the culture of Polynesia, Micronesia and Melanesia has already been published by the Field Museum of Chicago. A similar survey was successfully completed for the benefit of the general public and published as *Ancient Hawaiian Civilization* (The Kamehameha Schools, Honolulu). Eminent anthropologists of the Bishop Museum, helped by their colleagues in different technical subjects, compiled this highly instructive and useful symposium on Polynesian culture : Dr. Peter Buck wrote on " Polynesian Migrations " and " Polynesian Oratory ; " Dr. E. S. C. Handy on " Polynesian Religion and Education," "Government and Society," "Houses and Villages ; " Kenneth P. Emory on " Navigation," " Warfare," " Sports and Games," etc., and also by his illustrated lectures on Hawaiian Art he is preparing the ground for a comprehensive survey with elaborate documentation. Prof. H. M. Liquiens of the University of Hawaii who writes on " Hawaiian Wood-Carvings " has already published an illuminating monograph on the subject explaining the various forms and special technique of carving of the images of the Hawaiian Deities which are so difficult to discover and identify to-day because the Hawaiians themselves burned them down in a sudden reforming zeal fanned by the missionaries who from 1820 tried vigorously to reclaim the soul of these heathens to Christianity. Many of the early missionaries, Protestants as well as Catholics, from Europe as well as America, carried away many of these images and wood-carvings which, as regretted by Dr. Buck, could be seen in obscure corners of many public and ecclesiastical museums which often refuse to co-operate with the scientific organisation like the Bishop Museum by supplying photographs or other relevant informations with regard to these rare documents of Polynesian religion, art and culture. India, China and other countries of the Orient have suffered similarly from such missionary zeal and only very recently, with the development of the science of anthropology and ethnology, we are discovering how much we have lost of what might have helped us in reconstructing the history of religion and culture of our primitive races. A significant question has been asked in the concluding chapter of *Ancient Hawaiian Civilization*: "Can Hawaiian Culture be preserved ?" With the rude impact of Modernism most of the indigenous cultural traits are getting disintegrated or submerged like the Hawaiian race itself which has recently been exhaustively studied by Dr. Romanzo Adams of the University of Hawaii in his *Inter-racial Marriage in Hawaii* (Macmillan, 1937). The University of Hawaii has taken the wise step of organising a systematic study and teaching of the rapidly disappearing Hawaiian language. This department is under Prof. Henry P. Judd who is trying his best to keep up the interest of the rising generation in this highly musical language. His brother, Albert F. Judd, is an authority on the Hawaiian trees and plants on which subjects he contributes articles. So Prof. C. H. Edmondson of the Zoology Department and Prof. H. S. Palmer of the Geology Department, University of Hawaii, contributed to the volume articles on "Animal Life" and on "Geology" of Hawaii. So Dr. Nils P. Larsen, M.D., Medical Director of the Queen's Hospital, Honolulu, and a scientist of international repute, finds time in the interval of his busy professional life to write on "Ancient Hawaiian Medical Practice." Mr. E. H. Bryan, Jr., Curator, Bishop Museum, contributes articles on the "Fibre Work," "Astronomy and Calander" of the Hawaiians. "Hawaiian agriculture" was treated by Julliet Rice Wichman and her sister Edith Rice Plews contributes a valuable paper on "Hawaiian Poetry." These two cultured ladies are the grand daughters of the late Hon. William Hyde Rice of the Island of Kauai who in his "Hawaiian Legends" preserved many valuable specimens of Hawaiian literature transmitted by oral tradition. Mrs. Plews utilizes also the valuable works of Nathaniel Emerson, author of *The Unwritten Literature of Hawaii.* We quote from her paper two characteristic pieces: (1) The *Mele Ipo* (Love Song).

"Fragrant the grasses of high Kane-hoa,
Bind on the anklets, bind!
Bind with finger deft as the wind
That cools the air of this bower.
Lehua blooms pale at my flower,
O sweetheart of mine,
Bud that I pluck and wear in my wreath,
If thou wert but a flower!"

(2) The *Mele Kanikau* (Dirges or Laments) composed by Kamamalu, the wife of Kamehameha the Second while she left Hawaii with her husband never to return:

" Ye skies, ye plains, ye mountains and great sea,
Ye toilers, ye people of the soil, my love embraces you.

To this soil, farewell!
Ye, land for whose sake my father was eaten by deep
sorrow—farewell! alas! farewell!"

What a rich legacy of thought, beauty and music are transmitted to us by these simple primitive folks can only be appreciated if we approach them with a scientific outlook and human sympathy of anthropologists who very appropriately and forcibly sum up the case for preservation in the following words: "Perhaps the most worthwhile feature of our Hawaiian heritage deserving preservation, was a certain religious and philosophic aspect of the old cultural life. It is so subtle that it is difficult to define. The Hawaiian *mele* with its implications and its hidden poetic meanings underlying verbal composition of great beauty, are flowers of thought which lovers of the subtler beauties of Polynesian civilisation will never allow to die. They, like the grand nature myths, are permeated with extraordinary philosophic ideas which have been admired for a century by scholars all over the world. But unfortunately the art of creating, or rendering these anew, is dying. The younger Hawaiians might help to keep this great art alive, and interest themselves in the intellectual achievements and attainments of their forefathers."

IV

The very isolation of the Polynesian people helped in developing a special character of thought, intensity of feeling and individuality of literary expression quite remarkable in the annals of unwritten literature. Kamehameha the Great (1737-1819) called by his biograher H. H. Gowen, the "Napoleon of the Pacific" was probably the last manifestation of Polynesian genius and also the last champion of the old order of military and heroic achievements and in upholding the ancestral religion and culture. Privileged to visit his native island of Hawaii in 1937, exactly two hundred years after his birth, I found the atmosphere still surcharged, as it were, with the memory and glory of the great Hawaiian chief who, at the time of his death (May 8 1819), entrusted the care of his ancestral War-god, Kukailimoku (Hawaiian Kārtikeya) to his son Liholiho who succeeded as Kamehameha the Second. When Kamehameha was a middle-aged man of 40, Captain Cook was on the way of re-discovering the Hawaiian Islands (January 18, 1778). Even as late as that the Hawaiians were simple enough to take Captain Cook to their temple, the *Heiau* of Hikiau and there worshipped him as a god. Very soon Captain Cook was killed by the Hawaiians and, as is well known, the attention of Western explorers, traders and statesmen came slowly but relentlessly to revolutionize the simple history of these isolated people. In 1792 Captain George Vancouver visited Hawaii and the next year Kamehameha came into personal contact with Vancouver who continued to help him in his struggle with rival chiefs. When in 1790 one-third of the army of his rival Keoua was destroyed by the eruption of the volcano Kilauea, Kamehameha celebrated his thanksgiving service by the building of the Puukohola Heiau. He brought special soothsayer or *Kahuna* from the Island of Kauai and under his instruction, as is reported "Chiefs of the highest degree and common natives worked side by side and Kamehameha himself set the example of carrying stones tc the building." Before his death in 1819 Kamehameha may have had some premonition of the deluge of reform that was about to sweep the old order away and probably that is why when the priests insisted upon human sacrifice he refused to obey. His son Kamehameha the Second for the first time sat down and ate with the women. The people looked on with astonishment and when they saw that no harm came they shouted: "The tapus are at an end and the gods are a lie!" Orders were sent to all the islands to destroy the shrines and burn the idols. These affairs coincided with the appearance of the Christian missionaries and the old order yielded place to new. Kamehameha the Second and his Queen whose song we have quoted above visited England (sailing from Honolulu, November 27, 1823, reaching Portsmouth, May 22, 1824) and both died of measles there. Their bodies were brought back to Hawaii by Captain Lord Byron a cousin of the Poet. About half a century later King Kalakaua, the last elected King before the disruption of Hawaiian monarchy undertook a trip round the world and this trip has a special significance, as would be made clear from his itinerary. The King and his party first went to San Francisco (January, 1881) and from there reached Japan where he received royal reception and became the guest of the great Meiji Emperor Matsuhito. From Japan the King continued his journey visiting China, Siam, India and Egypt, crossing thereby the entire Orient. He visited also the great capitals of Europe where he was received with the respect due to an independent monarch and returned to Honolulu in October, 1881, by the way of the United States.

He was the first King to complete a tour round the world and like the Japanese monarch he was the first to send youngmen abroad, between 1880 to 1887, to England, Scotland, Italy, U.S.A., Japan and China. By sheer good luck I came into personal contact with possibily the last surviving member of these returned students. He was a doctor and an ardent patriot who narrated to me with the pathos of the representative of a dying order, how they caught the last glimpse of the last glow of Hawaiian culture in the rich harvest of songs which were brought by the poets in the party of King Kalakaua returning from his world-tour. I was glad to learn that a lady composer was in that party and to her we Indians are indebted for the splendid Hawaiian hymn to the Himalayas which she composed when she visited the epic Himalayan landscapes with Kalakua. Such poetic letters used to be sent from different parts of the world to the favourite Queen of Kalakaua who stayed at home and who while waiting for her Royal husband's return was busy weaving a tapestry of music and dance into special commemorative *meles* (chants) and *hulas* (dances) which, down to this day are great favourites of the people, as I found in course of my tour through the islands. Thus the last Hawaiian King, through the Himalyan chant, brought the Hawaiian and the Hindu souls together.

Such serious contact apart, there was a serio-comic interlude of academic warfare over Indo-Polynesian relations, that waged in the very year that I was lecturing at the University of Hawaii. In some of the islands we find, more as exceptions than common features, dressed stones, enormous erect slabs and other specimens of stone architecture. In some places we find peculiar designs, carved into the stones, which have been studied by the expert archaeologist of the Bishop Museum. These petroglyphs apart, we find on some stone slabs peculiar incised characters which appear to be some forgotten scripts of a bygone age. They tempted premature archaeologists to imaginative interpretations, as we find in the case of Park Harrison who gave a most fantastic deciphering of the so-called prehistoric scripts on the tablets of the Easter Islands, the farthest of the Polynesian group facing South America. A most extravagant translation of the tablet was offered by Carrol in the Polynesian Society Journal where he stated that "the Easter Islanders were Peruvian immigrants who escaped from America with a script which he deciphers with the greatest ease." In 1932 the problem of Easter Island tablets again loomed into the limelight when it was considered solved by Guillaume de Hevesy who presented to the French "Academy des Inscriptions et Belles Lettres" a paper in which he attempted to connect the Easter Island tablet signs with those of a script newly discovered on stone and copper seals found among the ruins of two early centres of Indian culture—Mohenjodaro and Harappa—in the Indus Valley. In 1933 Guillaume de Hevesy published a paper "Sur une ecriture oceanienne paraissant d'origine neolithique" in *Bulletin de la Societe Prehistorique Francaise, No. 7 and 8.* Labouring under the delusion of discovering the prehistoric script of Oceania, Hevesy ventured to point out that in many of the characters of the Easter Island tablets and of the Indus Valley script he could read analogous as well as identical characters. He felt that he could attribute that script to a neolithic civilisation which the Polynesians (who are known to be connected with prehistoric India) imported to the Easter Islands in course of their migrations. Hevesy also wrote two articles on "Oceania and Pre-Aryan India" and "Mohenjodaro and the Easter Islands" in *Bulletin de l'Association Francaise des Amis de l'Orient Nos. 14-15* (*Cf.* E. Denison Ross, *India and Easter Island. Similarity of Early Script*, in The Times).

While I was leaving Hawaii Dr. Alfred Metraux of the Bishop Museum was reading a paper at the Honolulu Academy of Arts exposing the hollowness of the contentions of Hevesy. Dr. Metraux was trained at the French School and also has to his credit years of field work in South America and in Polynesia. So his pronouncements must be accepted with due considerations ; and for the benefit of Indian scholars and for all those interested in the problem of prehistoric script of India I conclude this section with the summary of Dr. Metraux paper which he very kindly handed over to me:

1. A great number of the analogies between the two scripts exist only in the reproductions of Hevesy, failing to appear when the original signs are compared. His similarities result from small "adjustments" (changing of proportions, obliteration of small details, misrepresentations, and so forth).

2. The general method used by Hevesy is scientifically inadmissible. For his comparison of the two scripts he chooses arbitrarily from the thousands of Easter Island signs. He selects small variations which appear once or twice, paying no attention to the usual forms of the sign. He does the same with the Indus script.

3. Hevesy has made no attempt to show whether a sign is an exception or a variant or whether it occurs repeatedly. As a matter of fact, most of his examples are taken only from insignificant or rare signs. He has not been able to show any convincing correspondance between the most common and characteristic signs of the two scripts. Hevesy, like the amateur linguist, compares two languages by putting together isolated words with their suffixes, prefixes, and so on without going to the roots or to the grammatical categories of the language. His method has been eliminated by science for a long time, though amateurs still indulge in the sport.

4. Hevesy has failed to explain how two scripts separated in time by 4,000 years at least, can present minute and complicated resemblances in trifling details and at the same time be so completely different in all the essential elements.

Hevesy realized that it was too much to expect us to believe that Easter Island could have preserved for a minimum of 4,000 years an unaltered script. Four thousand years is a comparatively short time, since Hevezy considers the Easter Island script more archaic than that of Mohenjodaro. If one agrees with Mr. Hunter that the Mohenjodaro culture may have started in 4,000 B.C., the interval would be over 6,000 years. To span this time Hevesy submits the curious theory that these tablets were taken to Easter Island by its first immigrants, who guarded them carefully during hundreds or thousands of years without either destroying them or knowing their meaning. Hevesy supports this hypothesis by a tradition reported by Thompson in which King Hotu-matua, the first settler, brought with him 67 tablets. For Hevesy, these 67 tablets were the only ones in existence. We may acknowledge another tradition according to which Hineriru, one of the first immigrants, brought the original symbols on paper (?) "...when the paper was done, their ancestors made them (the tablets) from the banana plant, and when it was found that it withered they resorted to wood[21] Hotu-matua brought many things according to the legends—even cattle. But Thomson, whom Hevesy quotes, gives conclusive evidence that the script was known and written by the natives until at least 1863. In the course of this article, I have shown that there is no doubt about this point.

To check the hypothesis of Hevesy, analyses were made of the wood of several Easter Island tablets. The laboratory investigations have refuted Hevesy's hypothesis. The analyses show that the following woods were used for the tablets: *Lauracease, Myrtaceae, Fraxinus excelsior, Thespesia populnea, Podocarpus latifolia, Pyrus malus.* The beautiful tablet called the " Oar " was engraved on a European oar of *Fraxinus excelsior,* a European wood much used for making oars. The authenticity of this tablet, which is in the Museum of the " Congregation des Sacres-Coeurs de Picpus " at Braine-le-Comte (Belgium), has never been questioned, even by Hevesy. " The age of the Easter Island tablets made of wood is totally unknown," writes Professor Langdon. The age of the best one, at least, is known to date from the end of the eighteenth century or the first half of the nineteenth century A.D. This tablet is the largest one and one of the purest in style. It was collected by the missionaries about 1867 or 1869, at a time when natives paid little attention to them. The climate of Easter Island is essentially wet, and tablets of woold could not have been kept for centuries in rain-drenched, thatched huts, much less in caves. How then could these tablets have been saved for thousands of years of migration and war and come to us in the form of a modern European oar ?

VI.

THE INDIAN OCEAN AND THE PACIFIC—

A Cultural Ebb and Flow.

Antiquarian studies are often punctuated by fantastic theorisings which may be wrong in detail and yet may be right in their implications and tendencies. At the conclusion of our section on Polynesia and at the commencement of our survey of the Sino-Japanese world we beg to emphasise once more, as we have done in our previous sections, the fact that there are no frontiers on the Oceanic field and that cultural migrations from the Indian Ocean to the Pacific and back are as true as the tidal waves and the deeper oceanic undercurrents. Ever since the formulation of the hypothesis of a fairly common Austric linguistic peculiarities scholars have been trying to chart anew the submerged continent of culture represented by the Mündas, the Monkhmers, the Australoid races and the Polynesians reaching right up to the confines of pre-Columbian culture of the two Americas. The pre-Aryan and the pre-Dravidian questions of India have been handled by eminent scholars like Sylvain Levi, Jean Przyluski, Jules Bloch and others. They have been ably supported by Indian scholars like Dr. Sunitikumar Chatterji and Dr. Prabodh C. Bagchi. Recently Paul Revet attacked the problem from a new angle. In *Annales de Geographie* (1926) he contributed a paper on " The Role of the Oceanians in the history of the Peopling of the Globe and of Civilization." He followed that up with a paper " Sumerians and Oceanians " published by the Linguistic Society of Paris (Vol. 24, 1929). He pointed out several analogies between the Sumerians and the Austro-Asiatic languages of Asia, basing his thesis on the relations of Mesopotamia and the Indus Valley from the third millennium B.C. Revet is convinced that the domain of the Sumero-Oceanic languages extended from the Mediterranean to America and from Japan to Tasmania, forming the most ancient linguistic substratum of those countries. Archaeology and anthropology came to throw new lights on this problem and we find the conclusions ably summarised in a paper, contributed by Robert Heine Geldern, on the Chronology of tho Neolithic Culture of South Eastern Asia (Homage to P. W. Schmidt, Vienna, 1928). The author succeeded in characterizing the neolithic culture of Indo-China, Assam, Orissa, Chota-Nagpur, Formosa and Japan. So Victor Christian in his *Die Beziehungen der altemesopotamischen kunst zum Osten* (WBKA, 1926) stated clearly that in the Copper Age civilisation was fairly homogeneous in the whole Orient from the Mediterranean to China. According to him ethnic migrations commenced in the neolithic epoch and explains numerous analogies in the art of Mesopotamia, India and China. Lastly, a most valuable link in this chain of arguments was furnished by the painstaking researches of James Hornell who published his monograph *The Origin and Ethnological Significance of Indian Boat Designs* in the " Memoirs of the Asiatic Society of Bengal " (Vol. 7, 1920). He followed it up by publishing in collaboration with A. C. Haddon, the *Canoes of Oceania* (Bishop Museum Memoirs). The Boat Designs of the Nile and the Tigris, of the Indus and the Ganges, of Indonesia and Oceania are veritable landmarks in the unfolding of this forgotten chapter of human cultural collaboration.

THE ESSENCE OF THE GITA

MATILAL DAS

LIFE is complex to-day. The ease and comfort of the past, the simplicity and innocence of the ancient days are now dreams. We are in the midst of a huge organisation—an economic system which bewilders us in its hugeness and vastness. It may puzzle an honest enquirer whether there is any value now to turn to the pages of the ancient lore, in order to find remedies for the many ills we suffer from at the present moment.

The doubt is natural, but there are books which have a perennial interest round about them, which retain their intrinsic value all through the ages. The Gita is one of them. It stands pre-eminent among the mighty works of the past, because of its universal appeal. The Gita is not a sectarian book—it does not satisfy the needs of any particular era. It deals with the broad problems of life and it therefore remains a book for all ages.

The fundamental teaching of the Gita is one of dependence to the soul of the universe. The Gita does not question the Ultimate Reality, but it accepts that behind the phenomenal world—there is a power; there is an intelligence, which governs this world. From the highest metaphysical point of view—this is an unknowable impersonal Reality, but the Gita advises us to adhere to the personal aspect of this eternal principle, for weak and frail human creatures as we are, it is not easy and wise for us to fix our mind on the unmanifest.

The Gita says:—But they who fix their attention on the Absolute and Impersonal; find greater difficulties, for it is really hard for those who possess a body, to realise God as a formless being.

It therefore advises us to give our love and devotion to the Reality in its manifest aspect of beauty and glory as the Purushottama—the Lord and creator of the universe. If we can devote ourselves heart and soul to the lord, all our ills come to an end. We live in the bliss and benediction of a serene peaceful life. Nothing can excite us—nothing can worry us.

Srikrishna, while concluding this supreme work on Brahma-Vidya or the knowledge of God, says that he would divulge the most hidden truth to him as he was his devoted friend and this is the noble utterance that comes for the solace of the world. " Dedicate thyself to me, worship me, sacrifice all for me and bow down to me and thou shalt surely come to me. Verily do I give thee my solemn word, for thou art my beloved." This is the quintessence of the Upanishadic revelations.

So long we live the earthly life, there is conflict of desires and we move on from sensation to sensation never knowing peace of mind. Our selfish desires bind us to the miseries of life. When we can transform ourselves by the life and love of God—there is at once a great change. All that is unholy, all that is materialistic, goes off—a spiritual light floods the view and we share in the joys of the eternal life.

" Follow me " says Jesus—Follow me—says Krishna but it is not the human entity in them that is called ' me ' but it is the soul of all souls, that speak through them. This is also in you—in me and in everyone but the difficulty is that we do not know it. It comes in a sudden flash—a momentary revelation and the true nature of love, life and truth becomes manifest.

But apart from this mystic surrender, the Gita answers the intellectual query of a weary soul. Like Arjuna before the great Kurukshetra fight, we also feel confused as to what our duty is. Our weary soul seeks for a guide—our heart wants a sure line of work, and here comes the Gita with its invaluable teaching about duty.

In this world, nobody can sit idle. By the very nature of our life, we are to act, but work impelled by desire is the source of all the worries of life. A life of serene detachment would give us quiet of mind and peace of soul, but this can come alone by disinterested work. We must look upon pleasure and pain, victory and defeat with an equal eye. We are to act and act in the living present for no right effort is ever lost on earth. Steady work is the result of resolute endeavour and this steadiness comes when we look upon work, as the goal and do not seek the fruits thereof.

Let me quote the divine words:—" But thou hast only the right to work, but not to the fruits thereof. Let not the fruit be thy motive, nor yet be thou moved by inaction.

Do all thy actions with mind concentrated on the divine, giving up attachment, and looking upon success and failure with an equal eye. Spirituality is really equanimity of mind."

This is a lofty message of work—an unfailing guide in the weary journey of life. But one may ask how one can do work, without an eye to the fruit. Work has its initiative in selfish desire and self-less work is not actually possible for a human being.

Selfless work can come only when a man looks upon his duties as works for the furtherance of the divine will. When we do work from selfish motives, we are burdened with worries and doubts, but when we work as agents of God—success and failure become meaningless—we find delight in the works we do and thus attain complete peace of mind. This total surrender of self—this complete self-abnegation is called sacrifice and this life of sacrifice is the highest goal that we can achieve here on this world of sorrrows.

I cannot but again quote the beautiful words of the divine teacher, for they are trenchant and full of meaning. " He who can see inaction in action and action in inaction is the wisest soul. He is a *sannyasi*, even though he does work. The wise calls him a sage, for whatever he undertakes is free from the motive of desire and his deeds are purified by the fire of wisdom.

Having no care for the fruits of his work, always content and happy, he does nothing even though he is busy with works ; his actions taint him not, as he expects nothing, as he goes on working without greed, with a mind controlled. Happy with what he gets without effect, surpassing the pair of opposites, free from envy, same in success and failure, his actions do not bind him. Free in thought and free from attachment, his actions are done in the spirit of sacrifice, with his mind bent on wisdom ; so his action leaves no trace behind. For him, the sacrifice itself is the spirit, the spirit and the sacrifice are one, it is the spirit itself which is sacrificed in its own fire and the man even in action is united with God, since while performing his act, his mind never ceases to be fixed on Him.

Even in our ordinary life, we realise soon that self-denial is necessary, for ordinary enjoyments and for ordinary pleasures. Unless we can sacrifice the matter of the moment, we cannot expect enduring happiness. This is also true with higher things of life. The life of complete goodness, the life of joy and peace cannot come but for sacrifice of our sordid, momentary and impulsive hankerings. Self-denial is the key to this noble ideal. But if anybody asks why we should forego the pleasures of the moment for this greater life, there is no answer to it. A thing is good because it is good, a thing is beautiful because it is beautiful. There is no other answer for it. It is a gradual realisation ; one who loves art, finds immense delight in it, which is unknown to one who has no test for it. The life of goodness, the life of sacrifice has a compelling appeal and by gradual and slow processes, we realise the sweetness and sanctity of the god-life.

This rule of duty is as valid to-day as it was thousand years back. Greed and self-interest is the cause of all the human worries. They seem so keen, because they affect our interests, affect our passions and desires. When we are dispassionate, the effects do not exert any influence whatsoever upon us and we find that all's well with the world.

I had an intimate talk with a few cultured ladies one day after dinner. The conversation soon turned into the problems of life. " Are you happy here in the West " —I enquired gently. The answers were candid and sincere.— " No, we are thoroughly unhappy."

Why ? you may call it the ever-lasting ' why.' But I may ask you to consider the famous doctrine of *Swadharma* inculcated by the divine speaker in the Gita.

The present civilisation, with all its vaunted glories, with all its wonderful achievements, brings in its turn a life of hectic sensations, doubt and uncertainty. We are constantly impelled on and on by an unquenchable thirst for something—we know not—an unending hankering. The Gita says—" Do your own duties in whatever post you are. The highest religion is to do our duties and to stand by our duties at all costs. This is the highest worship. This is the noblest that you can do in your own life."

This doctrine of *Swadharma* is the highest ideal. We need not bother ourselves—we need not worry. Let us go on doing the little things that are nearest to us to the best of our light and faith—and thereby we fulfil the mission of God.

There is no doubt a mystical side in the teachings of the Gita. It emphasises on the inflow of god-life by a mystic revelation of the highest truths. But there is nothing mysterious round about it. When we analyse and see, we find that all great truths that we have are not truths so long they are not revealed to us by our own efforts and by our own selves.

But the ultimate truths of life—it is the tradition with us in India—can never be taught, can never be explained—they come like a flash of lightning—all on a sudden—we know not whence and how, if we can keep ourselves ready for its reception by disciplinary and purificatory exercise.

Life is a preparation, a journey—a struggle for this inner illumination—for the attainment of that truth, knowing which nothing else need be known. From this view—life is *Tapasya*—an active endeavour for the inflow of the divine urge, a constant building of the will and the mind for the advent of the light and life of God.

But this mysticism need not deter the practical seeker from adopting the practical ethical teachings of the Gita. The two practical ideals of the Gita are its emphasis on duty and service. We find law and order in the universe—there should be also an eternal order for us —human beings. Duty, stern daughter of the voice of God shows us this noble path.

Rich or poor, high or low, let us not murmur but go on performing our daily duties with an obedient will and let our activities be turned to the betterment of humanity. He who lives for self, does not really live—he whose life is for others, is really alive. We must dedicate ourselves, heart and soul, for the service of humanity.

" Yield not to weakness"—this is the clarion call of the divine revealer, not to Arjuna alone but to all and sundry. Weakness is the source of all evils. Be strong, be up and doing. Hate nobody, rather love all and do acts of services towards all and these, the Lord says, are methods of true devotion.

It requires no mystic sense to follow them. They are practical rules which can be followed by each and every one of us.

Sir Thomas Aquinas has said : Whatever I have done in this world, whether intellecual or worldly things, if they have brought one nearer to my God I consider them as blessed, not if they have failed to bring me nearer to Him I call them cursed.

The divine speaker shows us the path for the attainment of this noble ideal. Life in God is the highest life and the more we approach nearer to it, the more we become happier. True happiness consists in the bliss that is in expanse, as the sage in one of the Upanishadas says—what is majestic is happiness, littleness has no bliss. We must extend our spheres of activities till they are free from sordid desires and little cares, till they are united with the great and the good.

The highest message of the Gita lies in its harmonious blending of the life-forces to this noble ideal of god-realisation. The paths of knowledge, work and devotion—they are, in their true sense one and the same path. Whatever path we may follow, we must see that it leads to the life in the infinite. Catholic and broad are the teachings of the Gita—for it accepts, in its fold all who seek. The Lord says that every-one should attain them sooner or later by whatever path they follow.

Science is triumphant to-day—mechanics rules our lives, but still we want something for the heart. The Gita is there to satisfy our intellectual and spiritual cravings. Its demands on you are negligible. It does not ask for asceticism. It says—attain peace wherever you are—only be in tune with the infinite. It will bring you harmony, joy and peace. The Gita has no creed—no dogmas, no rituals—it is therefore the best solace to the enlightened modern man.

The sunlight never explains itself—it comes and reveals itself in its truth and beauty and we welcome it. The Gita is like sunlight. It is always there in its majesty and glory—its balmy rays will drive away all our sickness and ailments, if we only invite them to our homes and hearths. What should I care for riches if I get no immortality—said Maitrayi to the great philosopher Yajnavalkya on the eve of his renunciation. This should be the real answer of all who suffer to-day.

Life is not sweet and beautiful to-day, but it lies in us to make it sweeter and happier if we will. Humanity is sick ; who is there to come forward and lead ? I believe, there are many eager souls who are ready to sacrifice themselves. To them I say—accept the Gita and you find what you want.

PREHISTORIC CULTURES AND ANCIENT RIVER VALLEYS IN INDIA

D. SEN.

Dept. of Anthropology, University of Calcutta

NORTHERN India the home of ancient cultures was once washed by a great river known as the Indo-brahm which flowed past the then foot of the Himalayas, from east to west, from Assam to the Punjab, towards the north-west. This river was connected to the great Tethys Sea which conceived the Himalayas. The foothills of the Himalayas—the Siwaliks, as they are called, are the flood deposits borne by the Indo-brahm from during the middle phases of the Himalayan upheaval till their final uplift. The Indo-brahm and the Himalayan foothills, and, in between, the valleys thus set the stage to nurse the cradles of early mankind in India, to evolve prehistoric cultures of man writ large on his stone implements, to evolve man himself from some pre-human creatures who lived in the Himalayan foothills in early Siwalik times. The celebrated palaeontologist Osborn says: 'We may look there for the ancestors not only of pre-human creatures like the Trinil race[1] but of the higher and truly human types.' The broad and fertile valley of the Indo-brahm soon attracted the early man and cradled his cultures.

This great Indo-brahm or the Siwalik river rose in mid-Tertiary times[2] having succeeded the Eocene gulf of the Tethys Sea[3] that was left after the first phase of the Himalayan upheaval had driven out the main ocean from the Himalayan geosyncline (trough like depression in the sea floor which receives immense deposits of sediments.) This Indo-brahm then discharged the combined waters of the Brahmaputra, the Ganges and the Indus, which this river once carried. The separation of the Indo-brahm into the Indus, the Ganges and the Brahmaputra took place sometime during the mid-Pleistocene subse-

---

[1] *Cf.* The ape-man, Pithecanthropus, discovered at Trinil, Java.

[2] Pleistocene—Palælithic.

Pliocene	Siwalik.
Miocene	
Oligocene	Tertiary.
Eocene	

[3] Quarterly Journal of Geological, Mining and Metallurgical Soc., Vol. iv 3.

quent to the advent of man.[1] The results of the Yale-Cambridge Expedition in 1935 prove that during the mid-Pleistocene epoch, Northern India was visited by a great glaciation [2] (second [3] glaciation of the Himalayas) which affected the Indian plains especially in the Punjab when the so-called Upper Siwalik boulder conglomerate (boulders of varying sizes, sometimes loose, sometimes cemented) came to be deposited by fluvio-glacial agencies and that this boulder conglomerate stage witnessed the arrival of ancient man in India. There are geological unconformities between the middle and upper Pleistocenes which may prove that the Indo-brahm was disrupted into the more or less present drainage systems of northern India after the boulder conglomerate was deposited. This disruption was due to elevation as a result of differential earth movements consequent to the final uplift of the Himalayas. Later, due to subsequent crustal disturbances, and as a result of a process of reversal of flow, the Indus was separated from the Ganges, the former flowing to the Arabian Sea and the latter to the Bay of Bengal. The present Jhelum, Chenub, Beas, Ravi and the Sutlej separated after the severance of the Indus from the Ganges. After the disruption of the Indo-brahm in mid-Pleistocene times active erosion, loessic formations and alluviation commenced in the valleys during subsequent glacial and interglacial activities in late middle and upper Pleistocene epochs.

An introduction like the above was necessary in order to illustrate how during catastrophic geo-physical changes that man came to live and was living in the plains of the Punjab and the neighbourhood, seeking protection from the rigours of glaciations, seeking new habitations, evolving his cultures at the same time and establishing himself at one or other of the suitable spots.

It was thus probably on the broad river valley of the great Indo-brahm that early man in north India came first to settle and to build up his palaeolithic cultures as evidenced by crude stone implements found on the gravels of the boulder conglomerate terraces of the valley in the N. W. Punjab, overlooking the Soan River now a poor relic of the great Indo-brahm and which at present would seem out of all proportions and harmony with its great basin loaded and as if choked with huge fluvio-glacial deposits. Recent discoveries in search of human relics have been made and the high terraces have yielded rich series of lower palæolithic industries as evidenced by numerous core tools and flakes of lower palæolithic type. Some areas form veritable workshops or factory sites. Hand axes, choppers and the like seem to dominate the industries and illustrate the kind of handiworks first made by man in north India. According to the writer, who recently went to the Punjab to collect prehistoric materials, the core tools seem to form the main basic industry. From more ancestral and cruder types to more evolved implements are represented the basic lithic industries.[1] It seems that the people occupied the valley for a considerably long time and enjoyed a more or less dry and favourable climate.

---

[1] Quart. Journ. of Geol. Min. and Met. Soc., vol. iv 3.
[2] Proc. of the Amer. Phil. Soc., vol. lxxvi, no. 6, 1936.
[3] The Himalayan regions witnessed four major glaciations in the Pleistocene.

It seems quite probable therefore that the great wide and fertile valley of the Indo-brahm during its last stage in early to middle pleistocene epoch witnessed the coming of man, sheltered him and cradled his early cultures before it was finally severed.

After this initial phase of the Palæolithic, that is, after a more or less protracted occupation of early man during the long erosional interlude since the second glaciation the severance of the Indo-brahm, as told before, brought about profound changes in the physiography o the country as a result of crustal movements towards the beginning o the upper pleistocene (third glaciation in the Himalayas) when probably the Indo-Gangetic river systems were formed. In such new orientations of drainage, which must have controlled the destiny of early man that his families moved and spread themselves in search of new habitations from the north-west to the west and to the east. Thus in the alluvial and loessic terraces of the valleys of the Soan, the Indus an the like, that we find traces of a younger palaeolithic culture advanced in type and in progress. The new river valleys, surely favoured the growth and distribution of prehistoric cultures and which laid the basic foundation for later prehistoric and early historic civilisations of North India.

The probable reason why we do not find at one or more sites, as in Europe, a more or less complete section showing all the cultural stages of the palaeolithic is attributable to the several breaks in the physical cycle of the country in the pleistocene as evidenced by unconformities due to crustal disturbances and differential earth movements, which beside the disrupting of the Indo-brahm and later again of smaller rivers, led to other profound changes in the general topography. The early man must have witnessed time and again physical catastrophies and climatic changes.

---

[1] A preliminary report of further discoveries of Palæolithic cultures in the N. W. Punjab by the author. read at the last Jubilee Session of the Indian Science Congress, 1938.

The story is somewhat different in South India which is geologically distinct from the Northern India. The river valleys of the South have a different history to tell. They are geologically much more ancient than the river systems of the North. An attempt has been made however by the Yale Expedition to connect the Pleistocene in the South to that of the North by cultural as well as by geological factors.[1] But it seems that the typological factors in cultures are more in evidence than the geological factors. Some amount of correlations have recently been attempted by terrace analysis. It is interesting to note that most of the south Indian rivers flow to the east and fall to the Bay of Bengal (except perhaps the Narbada which falls into the Gulf of Cambay) and, that, in South India palaeolithic cultures as a rule are found in the lowlands of the east coast of the Peninsula. It is no wonder then why palæolithic people in South India would choose the eastern coast as their habitations. The occurrence of low-level laterite (derived from high-level laterite a—clayey rock composed of hydrated oxides of alumina and iron) which embedded the artefacts adds further interests to both the archaeologists and the geologists. But the age and origin of the lâterite still remain a problem. The Yale Expedition seems to have achieved a fruitful result in geologically dating the palaeolithic industries embedded in the laterite. According to the Expedition, the low-level laterites in Madras which have buried the artefacts, seem to have been deposited on a conglomerate which may be correlated with the boulder conglomerate of the Punjab. But apart from these, the Madras implements sometimes show striking typological resemblances with the artefacts of the boulder conglomerate of the Punjab. In my collections which I recently made from the Punjab there are tools which recall some Madras types. The South Indian palæoliths as a whole however far outnumber the artefacts so far known in North India and that the sites in Madras are more numerous, each being a veritable museum of a prehistoric gallery. But it must be admitted that explorations in North India in this line have only been very recently opened. If more sites in the North as well as in South India are not only explored but also scientifically excavated, interesting results may be achieved and the chains in the culture sequence in both the areas shall be found to have a link.

---

[1] Science, March 6, 1936, vol. 93, No. 2149.

The two rivers in central and southern India—the Narbada and Godavari are probably more interesting from the standpoint of human prehistory since there palæolithic artefacts have been found in association with prehistoric mammals which are now entirely extinct. The Narbada valley was certainly a favourite haunting place of not only the large mammals, *e.g.*, the ancient elephant, but also of the palæolithic human nomads. A rich series of lower palaeolithic industries have been found which compare well with those of the Punjab. The lower zone of the Narbada Pleistocene has been correlated culturally as well as by fossils and lithology[1] with the upper siwalik boulder conglomerate of the Punjab.

The Jumna and Gangetic valleys have not been exempted from the attentions of the palaeolithic peoples since superficial discoveries of their artefacts have been reported from time to time. Should they be scientifically explored they are well expected to yield stone age cultures of at least a younger date and interesting results may be obtained in finding clues to the culture continuity as a whole. It is interesting to note in this connection that only recently a site on the Damodar river in Bengal has yielded celts of Neolithic type together with fragmentary traces of Iron. The Damodar has thus brought a new problem. But it shows a clue that if the Gangetic valley in different provinces in eastern India be explored, some connections may be found between a probable Iron Age and a Copper Age in India and that the problem of the first introduction of metals and its relation to the later Stone Age in India may be solved.

The Sinjai and Binjai valleys in C. P. near Chakradharpore have yielded, thanks to the researches of Mr. Anderson,[2] a rich series of prehistoric cultures especially upper palæolithic and early Neolithic (chipped celts). No correlations have yet been attempted with the above cultures.

It seems however to the author that the Indus in the Punjab and Sind may possibly hold the master key to the great solution of culture continuity in India. Perhaps a greater Indus civilisation has yet to be found out. But excavations on a far wider scale should be undertaken on ancient river valleys connected with the great Indo-brahm. The prehistoric geology of the areas under review should be further investigated by competent geologists and archaeologists. Uptile now the study of prehistory has been more or less neglected in India. Only by fruitful scientific explorations and excavations, can we solve this fascinating problem—the origin and evolution of prehistoric cultures of Man in India and of Man himself.

---

[1] Proc. Amer. Phil. Soc. vol lxxvi. 6. 1936.

[2] Journal of B and O Res. Soc. 1917.

ECONOMIC ITALY DURING THE FIRST YEARS OF THE FASCIST REGIME*

DR. BENOYKUMAR SARKAR
Docteur en Géographie (honoris causa).

DURING the Great War (1914-18) and the post-war years (1919-23) the rapidity with which Italy was advancing in industrialisation constituted an important item in the economic dynamics as registered in the facts and figures of the *Corriere della Sera*, the daily of Milan, and Bachi's *L' Italia Economica* (Città di Castello). There was an international aspect attached to the growth of industries in Italy, for, as is well known, the Italian undertakings could hardly go ahead without foreign help in those days. And this not only in the shape of finance such as America and Great Britain could furnish but also of technical experts, engineers and chemists from Germany or France and the allies

The industrial movement in Italy is, strange as it may appear to Indians, very very young. Previous to 1914, both in regard to machineries and chemical products Italians had invariably to depend on supplies from abroad.[1] But as in the case of India, Japan, Spain and other comparatively undeveloped countries the War proved to be a veritable godsend to the enterprises of Italy.

The needs of the army, on the one hand, as well as the impossibility of satisfying them with imports from overseas compelled the Italian Government and industrialists to start a vigorous "*swadeshi*" campaign. The old works were enlarged, and altogether new undertakings, some of colossal magnitude, came into being. Hand in hand with the factories, the banking institutions grew in number as well as prospered.

---

* For other aspects and subsequent periods of economic development in Italy see B. K. Sarkar in the *Calcutta Review*: "Public Works in Fascist Italy" (October, 1933), "The Creation of Small Landowners in Fascist Italy" (January, 1934), "Trade Balance and Public Finance: The Experience of Fascist Italy" (June, 1935), "From Bonifica to Bonifica Integrale" (June, 1937).

[1] Porri: *L'Evoluzione Economica Italiana nell' ultimo Cinquantennio* (Rome, 1926), Morandi: *Storia della Grande Industria in Italiana* (Bari, 1931).

See the chapter on Gli Investimenti internazionali fino alla vigilia della grande guerra" in Mortara: *Prospettive Economiche* (Milan, 1937).

The end of the war closed the epoch of Government orders, secure and handsome as they were, and the inevitable happened to the Italian "*swadeshi*" concerns as to the *swadeshi* movement in other lands in post-war years. The crisis was manifest in economic life all along the line, the most catastrophic index to the reaction being the notorious closing down of the Banca Italiana Disconto.

The situation was cataclysmic for the working classes. Socialistic or rather communistic (Bolshevistic) occupation of the factories of Lombardy and other districts in North Italy marked the year 1920. Strikes reached the dimension of 1,267,953 hands and industrial loss could be counted by 16,398,227 days.

It was this economic depression and crisis in national life that gave the fillip to fascism. In October, 1922, the fascists marched upon Rome and compelled the King to hand over the reigns of the government to their *Duce, i.e.*, leader or chief.

In a year and a half strict discipline and order became habitual in factories as in other walks of public life. The workingmen were pacified with the eight hour day as the law of work. And when Mussolini lectured to the steel workers of Lombardy in some such strain as the following, "I myself began as a manual labourer and know what it is to be a wage-earner in a smith's shop. But I know also that it is wrong on the part of the wage-earning class to behave as if its interests were separate from those of the nation. On the contrary, you must function as the soul of its soul," the hypnotic effect on the audience was instantaneous.

The working class was gradually getting satisfied with the prevailing state of things. That steady improvements were on in the factory *morale* was testified to by a group of Swiss journalists who made a tour of inspection through the industrial centres of Northern Italy. The number of strikers came down to 66,102 in 1923, and the loss in working days to 295,929. The figures register the lowest watermark since 1914. A sign certainly of industrial rest so far as it went.

Mussolini was not building castles in the air. His expansionist policy rested on solid foundation. Of all the manifold activities which Italy was at that time exhibiting in different lines of national enterprise none is more characteristic than the slow but steady development of the mercantile marine.

The ideas of Mussolini on the subject of shipping and sea-borne trade were quite clean-cut and precise. Colonialist as he happened to be, he was not, however, blind to the fact that there is a limit to which state aid, management or control can go in furthering overseas commerce and promoting the establishment of Italy as a great power in shipping.

Private enterprise is the motto that lay nearest to Mussolini's heart in those days. It is only exceptional circumstances that might justify in his estimation any direct Government action. Certain Government monopolies, although not of a very important order, were transferred to private companies. On the other hand, the Government was seriously at work on the subject of subsidy to be granted to private steamship lines. Costanjo Ciano, formerly Commissioner for the Mercantile Marine and subsequently Minister of Transports, was engaged in faithfully carrying out the shipping policy of the Fascist premier.

In 1914 Italy's tonnage was figured at 1,430,000. In ten years it rose to about 4,000,000. In 1923 Italy built altogether 150,000 tons of shipping. But in any event Italy was still behind Japan, and this latter, as is well known, happened to be but the fourth in the list beginning with Great Britain and with the United States and France as the second and the third.

The rate at which Italy was advancing would be apparent from a comparison with the U.S.A. In 1914 American tonnage was registered at such a low figure as 2,000,000, *i.e.*, about 50 per cent. more than what Italy possessed at the time. But in ten years the shipping commanded by U.S.A. assumed the bulk of 17,000,000 tons. This was just 4½ times the Italian tonnage of the time. While Italy's increase was about threefold only, that attained by American shipping was 8½ times.

Mussolini's problem was to push the rate in a manner tha would be consistent with the ambitions of the fascist imperialists and yet at the same time not absolutely at variance with the actual resources of Italy. For it must be remembered that there were in Italy not more than three ship-building centres of real importance. The foremost of these was the Ansaldo Company at Sestri Ponente near Genoa. The Orlando Company, which builds also warships, was located at Leghorn. The third great Italian yard belonged to the Savoia Company.

Genoa was already a rival to Marseilles as a port and as a coaling place for liners. The Italian shipping services to America were daily rising in popularity. The ships recently constructed for the Lloyd Sabaudo were said to vie in comfort and efficiency with the British and German liners. Naples also was prospering. But it is in the Adriatic that one could see the greatest changes.

Trieste beat all its pre-war records ; and Venice was becoming once more a big commercial centre now that the channels to its port had been widened and deepened to admit ocean-going ships. The revival in this case was especially noteworthy because Venice had been commercially decadent since the eighteenth century although her geographical position in the Adriatic is unique.

The city of Milan was fast developing into a gigantic industrial complex. The environs were dotted over with factories and workingmen's houses.

One of the most important industries which raised Italy to the international plane as a competing factor on the world market is that connected with automobiles, lorries, wagons and so forth. The Alfa-Romeo carriages were no rare vehicles in the streets of leading cities.

The Pirelli Works of Milan were getting no less well-known in the world of rubbers, tyres and other rubber goods. The manufacture of cables was a very prominent item with this house. The factories were provided with laboratories and testing shops of every denomination. The scientific equipment was complete.

Electricity was beginning to play an important rôle in the industrial life of the Italian people. The water power resources of Northern Italy, especially of Trentino, were engaging the attention of " high finance." A part of the railways was electrified.

Although the electrical industry in Italy was really to be described in those days as a thing of the future there were already some prominent firms whose products could hardly be characterized as a negligible quantity. The chief along this line was the Marelli Co., of Milan. At Saronna the Romeo Works manufactured motors and electric locomotives. A third house was that of Bado in Ligury on the Genoa Coast. This firm also was engaged in producing engines and motors.

It was against very sharp foreign competition that the Italian electrical industry had to function. And since up till now the works were in a position to keep their heads high one was very often made to feel the " patriotic " character of these " national institutions."

Foreign visitors could notice the childlike glee with which the Marelli men declared about themselves, " Not a lire here, and not a man in these works, that is not Italian."

This " *swadeshizing* " was, however, but another instance of the wish being the father to the thought. For, foreign exports were not totally excluded nor was the use of foreign machineries yet taboo.

Milan had only one rival, and that was Turin, considered to be the most " modern " city in Italy. As the head quarters of Piedmont, the state which ventured to pioneer the " *Risorgimiento* " of 1860, in the days of Mazzini, Garibaldi and Cavour, Turin happened, moreover, to be associated with the romance of freedom's exploits and political idealism.

It is in Lingotto not far off from Turin that the Fiat Works, perhaps the most widely known of Italian firms, were located. Foreign industrialists might almost say that the installations had attained American modernism. The grounds and buildings covered an area of 84,000 square ft. and the workers were numbered at 23,000.

German visitors did nct fail to be struck by the organizing ability of Italians whom they previously, *i.e.*, in pre-war years, as a rule had been used to look upon as novices at play in the kindergarten stage of machine industry. The motor cars of the Fiat Company earned for Italy a reputation in engineering in all quarters of the globe. Sixty cars a day constituted the rate of manufacture.

The Fiat Works also possessed a concern for the manufacture of airships which formerly belonged to the Ansaldo Co., of Genoa. Like many other enterprises this also was a child of the war-times. Officers of the army were busy here as pilots and engineers. Mechanical training was being afforded to the " Civil " also.

Turin counted likewise textile mills among its industrial concerns. There were about 90,000 working men and women employed in the spinning and weaving factories. Brocade was one of their chief products.

The district of Piedmont was rich also in *jutificio* or jute works, about one-fourth of the Italian jute mills being located within its confines. The other works were distributed over Ligury, Lombardy, Venice and Central and Southern Italy. There were altogether 23 jute mills in Italy with a total of 60,000 spindles and 4,000 looms.

During the period from 1908 to 1920 Italians imported 2,234,924 bales of jute from India. The average per year was 200 to 250 thousand bales, *i.e.*, 36 to 45 thousand tons.

Bengal will take note that not a pound of this great monopoly of hers was shipped to Italy by or through Bengali agencies. The jute trade was entirely in the hands of foreign dealers. There was no effort on the part of the Bengali jute growers or Bengali merchants to sell and deliver the goods “ direct ” to the Italian spinners. There were Italian shipping companies whose boats plied regularly between India and Italy. But there was no attempt on the part of Bengali or other Indian traders to avail themselves of these chances in Indian commercial interest.

For all business with Italy one had to enter into negotiations not with Rome but with Milan. The great banks to deal with were the Credito Italiano, the Banca Commerciale Italiana or the like.

For cotton as well for jute Italy had to depend on foreign countries like the other manufacturing nations of Europe. But this little survey of “ modern ” industry in Italy will not be complete without the statement that, virtually, not an ounce of coal or iron-ore came out of Italian sources. Italy was and remains hopelessly dependent on imports from abroad for these two great “ keys ” to mechanical and chemical engineering.

With the exception of olive oil, silk is practically the only raw material of importance in which Italy was self-sufficient. The great centre of silk spinning and weaving, again, was Northern Italy. Como, situated on the Alpine Lake of the same name, was and continues to be the silk city of the Italians.

Italy thus maintained still its character as an essentially agricultural country. The chief diversities of Italian economic life were furnished, first, by the mediaeval cottage industries in embroidery, lace-work, glass, art-goods, etc., and secondly, by the travels of foreign tourists[2] whose visits to the different culture centres and health resorts brought milliards of foreign gold into Italian hands every year. But so far as “ industry ’ is concerned, Italy had the same hard problem before her as any other semi-feudal, semi-developed country, for instance, Japan, among the “ great powers.” Mussolini’s description of Italy as the land of “ mixed economy ” is significant.

---

[2] In an essay on “ Die italienische Handelsbilanz und die ausländischen Touristen in Italien ” in the *Weltco irtschaftliches Archiv* (Kiel, Oct., 1924) Alfredo Niceforo (Naples) discusses the Italian “ balance of accounts ” and comes to the conclusion that 600,000 foreign travellers spent about 2,500 million lires (Re=6 li) in Italy in 1923. See also Lufft: “ Italienische Auswanderungspolitik ” in the above journal for 1927. *Cf.* Mortara: *Prospettive Economiche* (Milan, 1937), chapter on “ La Partecipazione dei principali paesi al commercio internationale,” pp. 202-206.

For students of applied economics Italy's efforts at industrial and capitalistic advance were of interest as indicating some of the stages in the transition from mediaevalism to modernism. In the scale of social dynamics Italy belonged, therefore, strictly speaking, not so much to the economic system prevailing in trans-Alpine Europe (Teutonic states, France and Great Britain) as to the system which might be described as the "Mediterranean." Indeed, the Italian people was, in terms of economic development, but an elder brother, so to say, to the Balkan group. The bridges between the Balkan economy and the adult industrialism as embodied in "Western Europe" were to be noticed in the young industries of Italy which might for the same reason be also justly appraised to a considerable extent as the connecting link and transition between Young Asia and the grown-up Eur-America.

Among the many solid and positive contributions of the Fascist regime to Italian culture must be mentioned its technocratic and capitalistic modernization. In India, China and other relatively undeveloped regions Fascist technocracy and capitalism like the Japanese may function as a surer and more helpful guide than the generation-old or century-old industrialism of the hyper-developed peoples. The freshness and youth of Italian economic achievements have a special claim on the statesmanship of all youngsters in the industrial adventure.

At Home and Abroad

London to India in less than 4 Days

Imperial Airways announce that 22 new seaplanes have been now delivered, enabling an acceleration of service on the Empire routes from April 10. The new service to Egypt will just take over a day and to India two-and-a-half days.

Imperial Airways point out that owing to the high speed of the new flying boat fleet, the services will be accomplished without night-flying, and therefore further accelerations in speed are possible in future.

Passengers to India will sleep at night at Athens and Basra.

The transit times on the Australian route will be:

Karachi two days and nine hours, Calcutta three days and six hours, Singapore five days and two hours and Brisbane eight days and twenty-three hours.

On the South African route:—

Cairo one day and five hours, Khartoum two days and one hour, Kisumu two days and twenty-three hours, Mombasa three days and two-and-a-half hours, Mozambique three days and nine-and-a-half hours and Durban four days and ten hours.

Communication with West Africa will be speeded up by a new two-and-a-half days service between Khartoum and Accra connecting with the south-bound service at Khartoum Three seaplanes will leave every week for Africa, one stopping at Kisumu, the others continuing to Durban.

Lithuania Srrenders to Polish Threat

The Lithuanian Government has accepted the terms of the Polish ultimatum. The reply was handed to the Polish Minister at Tallinn (Esthonia) by the Lithuanian Minister in Esthonia.

Five, out of the eight Cabinet Ministers, it is stated, favoured acceptance of the terms of the ultimatum.

The Government had earlier demanded maintenance of strict discipline in reply to a memorandum, urging rejection of the ultimatum, presented to the President by semi-military organizations. Reservists had been ordered to stand by in readiness for an emergency.

A crowd of 50,000 including most members of the Government assembled to greet Smigley Rydz on his return to Warsaw from Vilna. Smigley Rydz had a long conversation with Col. Beck.

It is learned from Kovno that Lithnunian public opinion favoured giving away to the Polish ultimatum as it was felt that the relations between the two countries would be better if diplomatic contacts were established voluntarily without having to yield to pressure.

A foreign office spokesman interviewed by "Reuter" said that the strong note to Lithuania was actually an ultimatum of peace. Poland was very pleased to resume relations. There was no question of a triumphal conquest of Lithuania.

Anglo-Irish Relations

Much interest is attached to the visit of Lord Craigavon to London at the request of Mr. Neville Chamberlain. The Irish Government is making a big effort to bridge the difficulties in the way of the Anglo-Irish conversations.

It is understood that Mr. De Valera has decided to make a further bid to reach a comprehensive trade agreement and has sent Mr. Seanley Don, Secretary to the Department of Industry and Commerce, to London with fresh instructions on trade, with special reference to tariffs of Eire, the scaling down of which Britain has been demanding.

Northern Ireland is most interested in the trade with Eire and the presence of Lord Craigavon in London is believed to be connected therewith.

Defence also is likely to be discussed, for Mr. De Valera has informed the British Government that he cannot undertake the defence scheme unless there is some progress in regard to the partition question.

Occupation of Austria and after

Two very dark sides of the picture consequent on the Nazi success are becomig only too evident. The first is the number of suicides among prominent opponents of the regime, many of which are not published. These include the deaths of Herr Kurt Sonnenfeld, editor of the *Neue Freie Presse*, and Herr Egon Friedel a distinguished historian.

The second is the pitiful plight of the 200,000 Jews in Vienna who suddenly find themselves faced with a most severe form of anti-Semitism. Ninety per cent. of their shops have been taken over. Few of those left do any business.

Bereft of a livlihood and unable to leave the country they are treated like cattle by the ruling classes. The Jews are desperate. Suicides are increasing.

Dr. Schuschnigg

Dr. Schuschnigg may figure in the proceedings—to rehabilitate Otto Planetta. It is believed that new trial will endeavour to establish that the Verdict of the Planetta trial was a miscarriage of justice for which Dr. Schuschnigg was largely responsible and also that Major Fey participated in the shooting of Dollfuss.

Meanwhile, authorities are embarrassed what to do with Dr. Schuschnigg. It was first planned to send him abroad, but it is believed that Dr. Schuschnigg was opposed to this and refused to give an undertaking to abstain from political activity.

Meeting German Claims

There are expectations that the contemplated concessions to the 3,500,000 Germans in Czechoslovakia by the Government will go far towards meeting the German claims for autonomy.

Under the plan the Cabinet discussed Germans would be given 22 per cent. representation in the Central offices.

In local administration their strength will be proportionate to their numbers, which will mean that in the overwhelmingly German districts they will have virtual autonomy.

The proposal is that these precentages should be made part of the law of the land.

France Preparing for War?

A bill to complete the organisation of the total strength of the nation at the time of war will be debated in the Chamber shortly.

It provides for the mobilisation of the fighting forces by the co-operation of civil and military authorities under a single war command and the mobilisation of industry under a specially appointed minister of mobilisation of defence and anti-aircraft.

The underlying principles of the bill are that everything and everybody must aid in the defence of the nation and war must not be a source of profit.

Italian Distrust of Nazi Assurances

The Anglo-Italian negotiations are now well launched, says the correspondent of *The Times* at Rome.

Italy, says the correspondent, is following with anxiety the fresh conflict of opinion aroused in England by the Austrian *coup* and the situation in Spain.

The possibility that Mr. Neville Chamberlain might be seriously embarrassed by that section of opinion in Britain which would like to see British policy more uncompromising towards the Dictators, constitutes, in the Italian view, a grave risk to the success of the Anglo-Italian conversations.

The last thing which Italians, both official and unofficial, want to see is a fresh cooling of relations between Britain and Italy.

Their main desire is to revive without delay the old friendship with Britain.

Whatever their confidence in the Rome-Berlin axis is, they feel it unsafe that this should be Italy's sole anchor.

Many feel that despite Herr Hitler's assurances there are no permanent guarantees against the probable effect of the stimulus given to Pan-Germanism by the advance of the German frontiers to the south of the Alps.

Therefore, they are most anxious to see Italy's position in the Mediterranean secured by an early understanding with Britain. (*The Statesman*)

Britain's New Policy

According to an American correspondent, Mr. Joseph Kennedy, the United States Ambassador, has received instructions, from President Roosevelt to discuss at once with the Prime Minister and Lord Halifax the implications of the "new" policy the British Government has adopted towards Italy and Germany.

The United States, this informant states, regards the change of policy with considerable misgivings, and should a new concert of European Powers be formed she might not find it to her interest or that of Great Britain, "to continue to play a major rôle in European affairs."

Washington is also said to be apprehensive about the effects of such a concert on the League of Nations.

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and Abroad.]

Dacca University.

Dr. F. W. Thomas, Boden Professor of Sanskrit of the University of Oxford, paid a visit to Dacca University recently. He was specially impressed by its large and valuable collection of Sanskrit manuscripts.

Professor Thomas was given an enthusiastic welcome at the Curzon Hall. Professor S. K. De of the Department of Sanskrit of Dacca University, one of Professor Thomas's former pupils, presided at the gathering.

Dr. Thomas delivered a lecture on the Tibeto-Burman family of languages, with special reference to the languages and dialects of Tibet.

He also visited the Dacca Museum, and later was entertained at a tea party by Professor K. R. Qanungo, Head of the Department of History, at the University Club, where the members of the University staff were introduced to him.

Survey of Music

Under the guidance of Dr. Rabindranath Tagore, Dr. Arnold Bake, Senior Research Fellow of Brasenose College, Oxford, is at present carrying out a survey of the music of India.

Dr. Bake has been sent out by Oxford University to make this survey, and he is devoting a month to the survey of the music of Travancore. He has already recorded a large selection of songs of Travancore.

In a Press interview, Dr. Bake said that Indian music was so rich and comprised so much that it was a whole world in itself, but he hoped to complete his work in about three and a half years.

The ideal he was aiming at was a musical survey of India along the lines of the linguistic survey. The importance of this work was not merely musical but it was also of great psychological interest, as the soul of the people expressed itself in its purest form in songs and dances executed by humble folk in their homes and villages.

One special aim of his work was to study the way in which religion had expressed itself in Indian music. Music had been one of the main vehicles of all great religions of India. If the poems of Kabir had not been written, the name of Kabir might, perhaps, have been forgotten; and the same was true of some other famous names in Indian religious history.

The religious appeal in Indian music was most fascinating and ennobling, and it was one of his aims to make this better known in the West where, already, great interest was being taken in Indian music. He had lectured on Indian Music on a large number of occasions both in America and in England, and had found that Indian music appealed profoundly to many.

Education in Bihar

The committee of eminent educationists in India with Mr. K. T. Shah as Chairman appointed by the Bihar Government to report on the progress of education in Bihar and to prepare a scheme for its expansion, keeping in view the needs of the people, their economic condition and the financial resources of the province, held its first meeting recently. Dr. Syed Mahmud, Education Minister, enumerated the services in the cause of education of the members of the committee, namely Dr. Rajendra Prasad, Dr. Sachidananda Sinha, Professors K. T. Shah, Batheja, Zakir Hussain, Ghulamsaid, Ghulamsaiyidain, Kalidas Nag and Messrs. Bhavanath Mukherjee, Amarnath Jha and Badrinath Varma.

Stressing the need of educational uplift in any sphere of reconstruction he said that the Government were anxious to expedite this side of their task to the utmost. "A novice as I am in the task of actual Government" he said, "I have nevertheless ventured to put forward definite schemes in the various departments in my charge, but education is so important and complicated that I did not dare rush on with half-baked schemes in that field."

Proceeding the Minister said that the education imparted in India to-day tended to be divorced from real life, and made its recipients not beneficiaries of a great gift but rather victims of a heavy burden. That was because education was unreal, unpractical, and even unpatriotic. He earnestly hoped that the committee would help the Government to undo these cardinal evils.

The committee will undertake a general examination of the whole field of education including primary, secondary, collegiate, technical, industrial and professional education, and suggest improvements and modification in the existing system, which it considers more suited to the requirements of the province, making the recommendations the committee will pay special attention to the practical side of education and the need for study of ancient history, traditions and culture of Bihar and the necessary revision of the curriculum and syllabus with a view to bringing education in closer touch with the life of the people, their daily needs and the problems which confront the province.

Andhra University

Dr. F. W. Thomas, Professor of Sanskrit, Oxford University, addressed the Andhra University Union in the University College of Arts. Dr. C. R. Reddi, the Vice-Chancellor of the University presided.

Dr. Thomas complimented the University on possessing an institution which to his knowledge, no other College or University possessed, an institution which provided all their requirements in scientific apparatus. He deplored, however, the fact that there were no departments of Sanskrit and Indian Antiquities.

Dr. Reddi expressed his disappointment also that the University did not have a department of Sanskrit or Indology. But if the words of Dr. Thomas would awaken in the Government the need for provision of these departments, the visit of Dr. Thomas would be a godsend.

Women's College

It is reliably understood that an Order of Belgian Catholic Nuns are contemplating the establishment of an All-India College for Women at Bangalore.

Negotiations are now proceeding with the Mysore Government for a free site and other facilities for starting such an institution. It is believed that the Government is prepared to grant facilities if the institution is affiliated to the Mysore University.

Expansion of Compulsory Education in Cawnpore

The Cawnpore Municipal Board, which already spends about Rs. 5 lakhs annually on education, is to undertake extension of its compulsory education schemes and to provide for more school buildings. This decision was taken at a recent meeting of the Chairman of the Board, the Chairman of the Education Committee, the Joint Secretary, Education Committee, the Executive Officer, the Municipal Engineer and the Education Superintendent.

It has been decided that the Board should provide for one big school for every 500 boys on enrolment or to be brought under the Compulsory Primary Education Act, which applies to four wards of the Board.

The poblem of school accommodation was considered at the meeting. It was found that at present there were six schools to accommodate 1,370 students and 566 infant students, all the buildings being rented. The Board owns the buildings of Sadar Bazar Schcol and it was decided to build two more schools with ten rooms each on the Moghalsarai Nazul land and on the site by the Railway side close to the Thela stand.

It was also decided to have three girls' schools in Sadar Bazar area instead of the present five in rented buildings.

It was decided to build three schools for boys in the Patkapur Ward area. One of the schools will be on the Ganesh Shankar Vidyarthi Park site. For other schools sites are to be selected.

The question of girls' school for this ward and others was postponed for further consideration.

It was decided to build seven school buildings immediately for which sites were available and the Municipal Engineer was asked to put up plans and estimates.

Unemployment Measures in Bihar

The following steps have been taken towards mitigating unemployment in the Province :—

(1) The Information Bureau is being re-organised and its scope extended A scheme for further extending the activities of this Bureau by placing it in charge of a whole-time Superintendent with a proper staff, who will be in closer contact with the Industries and Business Firms of the Province and advise parents and guardians about the openings in different lines and the training required, is under the immediate consideration of Government.

(2) Steps are being taken to constitute an Employment Board, with the Hon'ble Minister in charge as the Chairman, to advise and help the Information Bureau in finding employment for educated young men and to con-

sider and advise Government in all measures necessary for relieving unemployment in the Province.

(3) The Hon'ble Minister personally visited some of the important Industries in the province, as a result of which a large number of requisitions were received by the Information Bureau, and as many as 68 persons were provided with employment either in permanent posts or as apprentices.

(4) The Railway Board was addressed on the subject of employment of Biharis.

(5) Five scholarships have been sanctioned for training in mechanical and electrical engineering outside the Province, pending introducation of the degree course in this subject at the Bihar College of Engineering.

(6) A demonstration party has been sanctioned for teaching tanning and making of leather goods, in which a number of educated young men are expected to be trained.

Besides the above the following schemes have been drawn up and are under the consideration of Government. It is hoped that these schemes, when given effect to, will go towards mitigating unemployment in the Province:—

(*a*) Conversion of selected schools under local and private bodies into half-time vocational schools.

(*b*) Establishment of a school of handicrafts at Pusa.

(*c*) Establishment of a cottage industries institute at Purulia.

(*d*) Scheme for introducing hand-paper making at Cottage Industries Institute, Gulzaragh.

(*e*) Expansion of the Industrial Chemistry Section in the Science College in which a number of educated young men will be trained every year in the manufacture of selected products on cottage and small scale.

(*f*) Special scholarships for Harijans and Momins to enable them to obtain technical and industrial training.

(*g*) A scheme for a mineral survey of the Province, with a view to develop her mineral resources by indicating the possibilities of new mining industries on large and small scale.

Annamalai University

The Rt. Hon. V. S. Srinivasa Sastri Vice-Chancellor, and the Heads of the Departments of the Annamalai University, met Dr. F. W. Thomas, Boden Professor of Sanskrit, Oxford University, here at a lunch party recently. Dr. Thomas after visiting Trivandrum, will visit Delhi, Lahore, Nepal and other places of interest in India.

In an interview to the "Associated Press" on "India and her thought" he said: "The thought of India is always holistic and this has, at times perhaps been exclusively dominant and has needed a corrective in the shape of insistence on definite fact. It however would be a mistake for researchers to insist too much on either of these two aspects, because there will be found abundant materials providing evidence for both tendencies of thought. Attending exclusively to one side of Indian culture would itself be a mistake and an instance of the theoretical; and even an excessive emphasis upon the positive background of Indian Culture would be somewhat dangerous theorizing. But the right attitude of approach to the study of India's culture and antiquity is perhaps, that of the man who bears in mind the alternative theories, but at the same time is fully conscious of the immense complexity in India's history."

Miscellany

THE COTTON INDUSTRY IN IRAN

The Central Bank of Iran has recently carried out an enquiry into the new industries that have developed in that country. The first results of this enquitry have just been published. They refer to the sugar and cotton industries. Except for carpet-making, which is a handicraft, and the oil industry, which is of much longer standing and which therefore did not come within the scope of the enquiry, sugar and cotton are the two most important industries in Iran.

Cotton is at present the leading manufacturing industry in Iran. The number of spinning and weaving mills rose from 3 in 1933-34 to 16 in 1936-37. The equipment required to operate 5 more spinning mills was ordered at the end of 1937, so that by the end of 1938 at latest there will be 21 spinning and weaving mills in operation in Iran.

The progress was achieved with the help of the Government, which by levying import duties on cotton yarn and piece-goods, while at the same time facilitating import of equipment, deliberately promoted the development of the new industry. Under an Act of 1924 imports of industrial and agricultural machinery were exempted from duty for 10 years, and this period was subsequently extended. Another Act, of 25 February 1931, instituted a monopoly of foreign trade. Further enactments, especially that of 4 October, 1931, relating to foreign exchange control, encouraged the growth of the cotton industry, and the Government's credit policy also favoured the industry. Indeed the eagerness of capitalists to open new mills or to enlarge existing undertakings in this industry was such that the Government was forced to consider the expediency of supervisory measures to prevent excessive investment and to direct capital to other uses. The problem was solved by the issue, on 10 August, 1936, of "Regulations for factories and industrial establishments," section 1 of which provides that "any company or person wishing to open a factory or industrial establishment shall first apply for a permit to the Department of Industry and Mines."

The information published in regard to the cotton industry deals with ginning, spinning and weaving.

Ginning.

In Iran, saw gins are used instead of roller gins. About a hundred gins are in use in various parts of the country, and it is expected that there will be an even larger number in the near future.

The cotton is compressed in all sorts of presses, but hydraulic presses recently installed are now to be found everywhere.

Spinning.

Cotton spinning has been practised in Iran for centuries, but the first mechanical spinning mill was only installed about thirty years ago.

At present there are 21 of these mills in Iran (including those not ye in operation). All but two have been opened during the last four years Seven of them belong to private persons and fourteen to companies The town in which there is the largest number of undertakings and spindle is Ispahan, but it is expected that the town of Chahi (Mazandaran will soon have the largest number of spindles.

There are at present 76 204 spindles. Output from 21 March, 1936 to 21, March, 1937, was 5,917,000 kilogrammes (1Kg=2lbs. approx.). The consumption of cotton also increased substantially, with the increase in output, amounted to 7,591,000 kilogrammes.

Empioywent and Number of Days worked.

The number of days worked rose from 1,324, for the year running from 21 March, 1934 to 21 March 1935, to 1,831 and 2,959 for the next twelve-monthly periods. Concurrently the number of workers employed in the spinning mills multiplied almost five times reaching 7,652 in 1936-37 The aggregate amount of salaries and wages increased in an even greater ratio from 1,496,000 rials in 1934-35 to 8,041,000 in 1936-37.

The largest of the twelve establishments covered by the enquiry employed 1,299 workers in 1936-37, and the smallest 206. During the year 1934-35 all the spinning mills worked two shifts. They continued to do so during the following year, when two spinning mills even worked three shifts, one for eight months and the other for eleven. Subsequently there was some evidence of over-production, and as a rule only one shift was worked, the number of hours varying from eight to ten in the day.

By introducing two or three shifts the cotton industry was able to work on an average 18 hours 39 minutes in the day in 1934-5, 20 hours 15 minutes in 1935-36, 20 hours 5 minutes in 1936-37, and 17 hours 3 minutes during the first months of 1937-8.

The following table shows the distribution, by age and sex, of the workers employed during the last three years.

March.	Men.	Women.	Children.
1935	1160	182	420
1936	1924	285	790
1937	4318	961	2378

It appears from this table that the proportion of men in employment is decreasing, the percentages benig 65·83 for 1935, 64·16 for 1936 and 56·36 in 1937. The proportion of working women varied between 10 and 13 per cent. without showing any definite tendency either to decrease or to increase. On the other hand, the proportion of children steadily increased from 23·84 per cent. in March, 1935 to 31·08 per cent. in March, 1937.

It should, however, be pointed out that the word "children is not used in the same sense by all the mills. In one mill the term covers boys of ten to twelve years of age, in three other mills young persons under seventeen years of age, and in two others young persons under eighteen. If the term is used only for boys and girls under sixteen years of age, the number of children employed in Iranian cotton mills is appreciably less, the percentage being much the same as in India and China.

The proportion of men then increases to a corresponding extent, while the proportion of women to men decreases.

Wages and Productivity.

As regards wages a distinction must be drawn between carders and spinners. The daily wages of the former range from 4·50 to 6 rials, and those of spinners from 5 to 8 rials. Unskilled workers are paid less.

The average wage earned by a worker for a ten-hour day was 1·53 rials in 1934-5, 1·63 in 1935-6 and 2·07 in 1936-7.

The information collected by the investigators does not give any indication of the output of Iranian cotton workers. The report merely states the number of spindles assigned to each worker and adds that output might be raised appreciably.

Hours of Work.

The figures collected for 14 spinning mills show that the average number of hours worked per worker and p-r day is tending to decrease, the figures being 10 hours 9 minutes in 1935-6, 9 hours 51 minutes in 1936-37 and 9 hours 32 minutes during the period from 21st March to 20th August, 1937.

Weaving.

Weaving has not developed to nearly the same extent as spinning, and is practised in only 5 undertakings, at Ispahan, Meched, Chahreza, Chahi, and Achraf, the last two being the largest. Weaving is to be dealt with in a later enquiry.—*International Labour Review* (Geneva).

BENOYKUMAR SARKAR

SECURITY IN THE FRENCH MINES

In November, 1936, the Mines Commission of the Chamber of Deputies decided to institute an enquiry into the conditions in which work is carried on in the French mines as regards security and health. The investigating Committee entrusted with this duty considered it advisable to visit most of the French mines, and notably the main basins, directing their enquiry not only to the coal mines, but also to those relating to other minerals, such as iron, lignite, bauxite, gold, to slate quarries and oil deposits, as well as to the iron and phosphate mines in North Africa.

The results of the enquiry are recorded in an extensive Report, in the shape of a big volume of 500 pages and more, the value of which as a document, is undeniable, for it affords a historical survey of every mine in France, with full details as regards output, methods of work, and of course, the conditions in which this latter is carried on. Quite impartially it describes the daily round of the miners, setting forth the part played by the social reforms in making for an easier and improved standard of living.

It will be seen, therefore, that this work provides all the essential data concerning a highly important branch of the French economic production and enables the reader to realise the social evolution that has taken place throughout the ages. The Commission were not concerned with enquiring into the conditions of wages and hours of work in the mines ; thay restricted their labours to the conditions of health and security. The need, therefore, was to see whether the rules, regulations and decrees dealing with the conditions of work and security were complied with and, in addition, whether it was possible to improve those conditions.

This enquiry led to the conclusion that generally speaking the prescriptions as a whole are duly complied with ; that especially since the beginning of the present century, the conditions of health and security have been improved considerably ; and furthermore, particularly as regards the latter, French mines are among those that afford most satisfaction. Many improvements remain to be carried out, in no other, perhaps, is brought home to the public more thoroughly the meaning of the words "the ransom of progress." Technical improvements, indeed, sometimes bring about conditions of work that are at once easier and more dangerous : there are some mechanical devices which may have unexpected effects upon the human organism ; it may be stated that managers and engineers are constantly obliged to think of all the repercussions that may be set up by the most trifling innovations and this responsibility imparts to their work an unsuspected greatness.

As compared with the position in mines abroad, the position of French mines should appear to be better. This is shown by a survey of the figures relating to mortal accidents. Per 1,000 mine labourers, there are 2·176% mortal accidents, in Prussia; 2·65 in America, 0·952 in England and 0·922% in France.

Carefully drawn up tables provide readers of the Report with a comparative data as between Belgium, France, Great Britain, Holland, Prussia and the United States in the matter of mortal accidents, below and above the surface, both in the coal mines and others, though it is in the former that accidents are of most frequent occurrence. In 1920 there were 207,107 labourers at work in the coal and lignite mines, in respect of whom there were 201 mortal accidents, *i.e.*, 0·97 per thousand workmen. From 1920 to 1935 the number of these increased to a total of as much as 313,1 in 1927 and we find that the percentage of mortal accidents declines in 1935 after under- going a few fluctuations. It was in 1925 that the number of mortal accidents was highest ; for that year, the number of workmen was 298,120, while there were as many as 354 mortal accidents giving a percentage of 1·18 per 1,000 workmen. But in 1935, there were 219,380 labourers at work in the coal mines and only 187 mortal accidents—a percentage of 0·86 killed per 1,000 workmen.

BENOY KUMAR SARKAR.

ECONOMIC AUSTRIA IN FIGURES (1919-1937)[1]

I. *Post-War Austria.*

Before the war (1914): 676,000 square Kilometer with 53 million inhabitants. Economically a perfect unity: coal, iron and other metal petrol, timber, wheat and other cereals, meat, fruit, tobacco. Everything was abundantly found. Only imports: (*a*) tea, coffee, etc., (*b*) cotton wool ; all parts complemented themselves advantageously.

---

[1] Austria became a province of Germany in March, 1938—B. K. S.

After the "Peace" Treaty of St. Germain (1919):

Country cut off many important economic resources:

84,000 square Kilometer (1/8 of pre-war)
with 6·1/2 mill. inhabitants (,,)
of which Vienna with 1·8 mill. commands 30% of total population.

Distribution of the soil of Austria of today:

40% : under forest
25% : arable land
25% : meadows and pastures
10% : waste land (mountains)

Economic Difficulties, which the country encountered on account of "Peace" (1919):

Highly developed Industry, but not sufficient iron and coal in the country ; No Markets for the industrial output (because "Successory States," namely, Zechoslovakia, Rumania, Jugoslavia, etc., put up strong custom barriers for political reasons).

Own agriculture not in condition to feed population, large imports of foodstuff became neceessary.

Social unrest, number of unemployed rising every day, because many industrial enterprises had to close down or at least reduce sensibly the number of workmen, adapting themselves to the new, small markets and to artificially restricted export.

What to do with the unemployed ?

(1) emergency law for protection of renters (rents could be paid in old "Kronen" instead of in new currency, the Schilling).

(2) dole.

More than 100,000 "old pensioners" of former Austro-Hungarian monarchy made use of the rights given to them in Peace Treaty, to put in adoption for the Austrian nationality. So overnight Austria had to bear the burden of another 100,000 pensioners, apart from their own (born in territory of actual Austria).

Consequence of these conditions:

(1) huge imports, small exports, enormous deficit in trade balance,

(2) budget could only be balanced by means of foreign loans (at ridiculously high interest).

II. *Economic Reconstruction of Austria (1925-1936).*

Stabilization of currency (1923): 10,000 K=1 Schilling.

No foreign loans contracted since 1931, interest cut down to 4·1/2 and 5%.

Budget balanced since 1932.

Wonderful development of agriculture.

	1922	1936	
wheat	186,000	210,000	hectare (=2½ acres) under cultivation
rye	337,000	400,000	,, ,,
barley	127,000	198,000	,, ,,
oats	285,000	322,000	,, ,,
potatoes	163,000	210,000	,, ,,
beetroot	11,000	60,000	,, ,,
clover	200,000	260,000	,, ,,

The harvest yields have been more than doubled:

	1922		1936	
wheat	2	mill.	3·6	mill. metric centals
rye	3·1/2	,,	6·4	,,
barley	1·2	,,	2·8	,,
oats	2·7	,,	4·2	,,
potatoes	14·0	,,	26·4	,,
beetroots	1·7	,,	13·2	,,
clover	5·3	,,	10·5	,,

Cattle, horses, pigs goats, and sheep also have increased, though not on such considerable scale (roughly 18—32%).

Trade Balance improved:

Imports average	1928	1936	
live animals	270	100	Mill. Schillings
foodstuffs	748	242	,, ,,
mineral fuel	226	193	,, ,,
raw materals	713	391	,, ,,
finished articles	1,283	340	,, ,,
	3,240	1,266	
Exports total	2,249	966	
Deficit	991	300	Mill. Schillings.

Deficit has been diminished from 990 to 300 mill. Schillings and this deficit has been counter-balanced by striking development of Balance of Account (invisible export) through tourist industry. In 1937 more than 700,000 foreign tourists came into the country, leaving almost 200 mill. Schillings !

The number of unemployed has been reduced by:

(1) switching hundreds of thousands from industry to agriculture,

(2) public work (road building, bridge building, electrification of railways),

(3) compulsory military service,

(4) promoting mining, (petrol was found in Zistersdorf near Vienna in 1927 and is covering today 12/15% of requirements), industry, exports, house-building etc.

1930 1933 : number of unemployed 370,000—440,000

1936 : ,, ,, 175,000—220,000.

In recent years there has been a strong tendency of the succession States (Austria, Hungary, Czechoslovakia) to find means of economic rapprochement to each other by alleviating custom barriers,—if not abolishing them entirely!

In addition to old industries (which had to be reduced in volume such as paper, wood-working, spinning, iron and metal goods, automobiles, electricity, clothing, brewery, rubber, leather), new lines had to be established (such as: glass, leather ware, machinery. chemical products, sugar, etc). The social legislation in Austria is well worth studying. Eight hour day,' men's night work, maternity legislation, no night work for women, and none for children below 14. All kinds of social insurance (old age, health, accident, unemployment, death, etc.), technical and safety equipments of plants, sanitary requirements.—Dr. E Ehrmann-Ewart of Vienna lecturing at the Calcutta University, 2 February, 1938.

BENOY KUMAR SARKAR

ECONOMIC DEVELOPMENTS IN CZECHOSLOVAKIA (1919—37)

Czechoslovakia had a good economic start in 1919, when it inherited from the former Austro-Hungarian Empire four-fifths of its industrial resources and large agricultural areas. Thus it has been enabled to build up a most efficient industrial system equipped with modern machinery and also to supply its population with home-grown foodstuffs.

Its most import is iron ore from Sweden while its exports include coal, iron, steel and engineering products, glass and textile, beet-sugar, leather goods and other commodities.

The low exchange rate of the Czechoslovak crown has made it possible for this country to compare in the price of mass-production articles with almost any other European state. Wages, in terms of gold, are comparably low, but real wages, in terms of purchasing power, are about 120 per cent of the pre-war level, and are higher than in Germany, Russia, France, Poland, Belgium and Italy.

Bohemia and Moravia-Silesia are among the most highly industrialized areas in Europe and have long been dependent upon foreign markets. The world economic crisis therefore, affected this state severely but its high degree of self-sufficiency has enabled it to weather both this crisis and the financial crisis which have passed over central Europe since 1919. It has also helped considerably towards providing a favourable trade balance by guaranteeing cheap raw material and food prices The lack of the seaboard is Czechoslovakia's greatest handicap.

The careful handling of their finances, the avoidance of all risky experiments and the courage in shouldering the burdens as they fell due rather than postponing them to an indefinite future through the acceptance of foreign loans has been the policy followed as far as possible by all finance ministers from Alois Rasin onward.

In industry strikes and lock-outs are the exception. Modern arbitration machinery is at hand to deal with all disputes. A special Ministry of Social Welfare exists to deal with social legislation and for years social and unemployment insurance schemes and modern factory regulations have been operative.

One of the first enactments of the revolutionary National Assemby (Dec. 19, 1919) was the introduction of an eight hour day for most workers, with special provisions regarding night work, work for women (especially mothers) adolescents and children.

An important aid to improvement among the rural populatian has been a well-organized system of social welfare, operating through public and privately organized institutions.

One of the outstanding events of the change of 1919 was the land reform. This was really part of a special revolution which operated throughout east Europe, from the Baltic to the Aegean Sea.

This reform, which has taken years to work out, redressad the injustices of centuries.

According to the law, the right to expropriate was applied to large estates of more than 150 hectares (one ha=2½ acres) of pasture or sorest land, and the compensations to be paid to the original owner was assessed on the basis of the average price of the land for the last two normal years before the war.

Only those who know the problem of landownership in pre-war days can appreciate what this revolution has effected. The land problem in Bohemia and Moravia goes back to the Thirty Years War, when the German and Hungarian aristocracy was given large estates formerly owned by the Czech nobles.

The Schwarzenberg estates in Bohemia alone covered more than 245,000 hectares in 1914. In Slovakia and Ruthenia, where the Magyar feudal aristocrate still ruled up to 1919, the situation was much worse. There the landless peasant and the agricultural day labourer formed the majority of the population.

In South Slovakia, for example, more than 90 per cent of all cultivated land was owned by the nobles and the state, and even where the Slovaks formed a compact majority, the peasants owned less than 1 per cent of the land.

Looking back to the results of the revolution of 1848 in former Hungary, it is now clear that while formally and legally it freed the peasant, economically it robbed him of his means of livelihood.

For the Hungarian constitution of that year laid down the fundamentals of equal citizenship, but in practice this was made dependent upon ownership of landed property. Conditions continued unchanged up to 1919. The dissatisfaction and poverty which resulted to the peasants explain why so many of them emigrated to the United States and Canada.

As the result of the land reform legislation more than 500.000 persons have themselves become peasant proprietors. *i.e.*, 25 per cent. of all those engaged in agriculture in this Republic. Only about 10 per cent of the land changed hands.

The majority of the new forms are less than 10 hectares, five hectares being the average size in central Europe. (A hectare is about 2 1 2 acres.) These forms were not allotted arbitrarily, but about one-fourth of them went to former lessees or employees on the large estates. In addition 3,000 new settlements of 12 hectares each have been set up.

The consequence of this upheaval was not a disorganization of business, as was forecast by many, but a reorganization on a higher level. Cattle breeding has been increased and improved. Agricultural co-operative societies with 10,000 branches, to which more than 60 per cent of the farming population being, have been established with their own warehouses, mills, bakeries and dairies. And to-day almost the whole of the countryside, with its abundant water supplies, has been supplied with electricity for light and power.

The general level of the former has been raised considerably. A new yeoman class is springing up which under the new conditions feels it has a stake in the fields it tills. Agricultural schools throughout the republic now train 10 000 pupils each year. More than half of these are the sons of farmers owing less than 20 hectares of land.

Better farm conditions. easier credit terms and improved selling organisations have done much to raise the purchasing power of the farmer—a development which has not been without its influence upon Bohemian industry.

The success of the land reform, particularly in Slovakia and Ruthenia, has probably had as much to do with the contiuued disaffection between Hungary and this state as any racial feelings. Here is a distinct class between a new democracy introduced into agriculture and a still-prevailing feudal system.—I. E. Williams in the *Christian Science Monitor*, Boston, Mass. (U.S.A.).

Benoy Kumar Sarkar

Reviews and Notices of Books

KADAMBARI: Bengali translation by Prabodhendunath Tagore. With a foreword by Rabindranath Tagore, and Introduction by Mahamahopadhyaya Vidhusekhara Bhattacharyya, Sastri, Asutosh Professor of Sanskrit in the University of Calcutta. Published by Sajanikanta Das from the Saniranjan Press, 25/2 Mohan Bagan Row, Calcutta: Aswin 1344= October, 1937: Size 9½″×7½″, pp. ix+iii+iv+296+iii: cloth-bound, price Five Rupees.

The Classics—they are still with us, these perennial sources of ancient wisdom and beauty, of thought and romance. Our ancestors live in us: not only are our corporeal frames an inheritance from the past, but also our innermost being, our deepest thoughts, our language as an expression of these, our mental and spiritual attitudes. The classics embody the best that was in the life and thought of the past; and this best has a value for ever—it is 'a possession for ever.' It is not at all useful to place the old learning and the new, the literature of the ancients and that of the modern times, in opposition to each other: such an attitude would now raise a smile among those who are close students of the past, and also of the present. The sum-total of the best that the past has left for us in thought and letters is preserved in the literatures of less than a dozen ancient and medieval peoples which have had more or less a continuous and unbroken tradition of study: *e.g.*, the literatures of the ancient Indians, the Greeks, the Romans, the Chinese, the Hebrews, the Arabs, the Persians, of the Irish and the Germanic peoples. These still afford intellectual and spiritual pabulum to the modern man,—to sustain and nourish him in some of his vital intellectual and æsthetic, moral and spiritual needs. We cannot contemplate our modern intellectual and spiritual life without the *Upanishads* and the *Mahābhārata*, the Discourses of Buddha and the *Rāmāyaṇa*, without Homer and the Greek tragedians and Plato and Aristotle, without Li Po and Hafiz, without the *Arabian Nights* and the legends of the Celtic world.

Somebody has said that the thing of greatest benefit that can happen in a nation's literature, after the production of an original work of a creative nature, is the translation of a great book. That in itself is capable of becoming a landmark in that literature. We know how many languages began their literatures with the translation of the *Bible* or the *Rāmāyaṇa*. And if such a translation, particularly of an approved classic which has stood the test of time, is done in a fine style, in which the intellectual or æsthetic *content* of the original, if not the *form* (which is usually impossible to preserve in the transition from one language to another), is fully preserved, and the translation takes up a beauty of its own which is consonant to the genius of the language, then such a translation can rightly be considered a great acquisition. There have been cases in almost all languages in which a translation rises to the position of an original creation; but such cases from the very nature of the thing would be rather rare.

A progressive language, in which there is literary enterprise, is always anxious to acquire the literary heritage of humanity by translations from both ancient and modern literatures. In fact, the vitality of a language and its literature can very well be tested by the extent to which it has been able to affiliate to itself great books of other languages, classical and modern. Judged from this point of view, English is the most forceful and enterprising language of the world. We can get something of the splendour of Greek, the vigour of Latin, the varied moods of Sanskrit, the fine aroma of Chinese, the sweep of Arabic, the music of Persian from the fine translations of many of the masterpieces of these languages in English not to speak of the great works in modern languages, advanced or backward, ranging from Russian and Bengali and Japanese to Malay and Sechuana. And English has never neglected the classic literatures of Europe—Greek and Latin. The *Loeb Classical Library* giving Greek and Latin texts with English translations opposite is a successful literary enterprise of highest cultural importance, helping once again to irrigate the mind of the English-reading world with the living waters of Grecian and Roman antiquity, its thought and beauty.

In our Indian languages, we have not been so fortunate. Want of an adequate and a general acquaintance with World Culture has prevented a proper enrichment of our literatures by translations from the great languages outside India ; and translations from one Indian language into another are also limited, and very much restricted in their scope. Bengali, it must be confessed, is particularly remiss in this side of her literary output. We have very few translations of great books from other literatures, Indian as well as foreign. We have an occasional version of Tulasīdāsa's *Rāmacarita-mānasa* or of the *padas* of Kabīr, or of the *Jñānesvari* of Jnānadeva, but our literary enterprise is not far-reaching. We may have some versions or adaptations of English novels, or of English translations of continental novels, but we have not as yet got a full translation of Shakespeare, or of Goethe's *Faust*, or of the bigger English and continental writers, who could be read and enjoyed in our language. One reason for this deficiency is that the Bengali-reading rank and file do not possess that amount of acquaintance with European culture and European outlook, whether of classical or of medieval or modern times, which would make them eager to get acquainted with European literature in its various phases, and so make translation work a proposition worth while for literary people.

But no one will be able to accuse us of having neglected the heritage of our ancient literature. No doubt, the religious fact was there, in encouraging those early Bengali adaptations of the epics and the *Purāṇas* by the score. But with the ushering of the modern period in Bengali literature, there was a desire to know a little more about our old literature in Sanskrit, not only as repositories of spiritual wisdom, but also as literature. Accurate editions and translations of the epics and *Purāṇas* were taken in hand, and these translations (*e.g.*, the two prose translations of the *Mahābhārata* published under the auspices of Kālīprasanna Sinha and of the Maharaja of Burdwan, the prose translation of the *Rāmāyaṇa* by Hemachandra Vidyāratna, and the verse translations of both the epics by Rājakrishna Rāy). have enriched and strengthened Bengali literature. Secular literature was also taken in hand. Sanskrit romance, Sanskrit poetry and Sanskrit drama were sought to be made accessible to the Bengali-reading public as much as the Eighteen *Purāṇas*, and other religious or religio-romantic literature.

Among the treasures of classical Sanskrit literature, one book at least, namely, the *Kādambarī* of Bāṇabhaṭṭa was introduced into Bengali literature with conspicuous success by a Bengali *Paṇḍit*, Tārāshankar Kaviratna, who published a bald adaptation of this inimitable romance in the year 1858. This book at once became popular; although, when compared with the beauty and the poetry of the original, it may be said only to bear out the truth of the Italian adage about translators—and those who make adaptations. In 1914, Mr. Chārucbandra Banerji and the late Manilāl Gānguli brought out a revised edition of Tārāshankar's adaptation, which they considerably enriched by a number of descriptive passages from the original Sanskrit. In the meanwhile Rabīndranāth's most penetrating appreciation of the great qualities of Bāṇabhaṭṭa's romance, particularly his inimitable powers of description, written in Rabīndranāth's eloquent and beautiful language, had gone a long way in making the ordinary Bengali reader feel a great affection for the work. The late Mrs. Kāminī Rāy's exquisite poems on the Mahāśvetā episode of the *Kādambarī*, again, had prepared a warm corner for that work in the heart of Bengali poetry-lovers.

But the *Kādambarī* in all its glory and all its beauty was still shut in the long periods of its ornate Sanskrit original, and the scraps from the feast which Tārāshankar as edited by Chāruchandra and Manilāl, and Rabīndranāth and Kāminī Devī in their articles and compositions afforded us, whetted our appetite all the more; but it left us hungry for more, as few had access to the table groaning with good things, the room being locked by the difficulties of the original Sanskrit, and only a favoured few (not always deserving that good fortune!)—scholars of Sanskrit—could have entry into the room.

But it is a great piece of good news that can be gladly announced to Bengali readers: the *Kādambarī* can at last be enjoyed by all and sundry in Bengal—the whole of what Bāṇabhaṭṭa wrote. The style which Bāṇabhaṭṭa used, and used to perfection in his work, is one which is not at all suitable for Bengali. The stately gait of the elephant marching majestically in a royal procession, which is the style of the Sanskrit *Kādambarī*, can hardly be reproduced in the quick steps of Modern Bengali which is ever ready to move on lightly like a sprinter. It would be considered quite a feast to bring into Bengali the *matter* of the *Kādambarī* if not its *manner*, in all faithfulness to the original; and to make the matter adapted to the the manner of the Bengali language, so that the two may be blended into an artistic creation, would seem to be a miracle. And Mr. Prabodhendunāth Tagore has achieved that miracle in his translation of the *Kādambarī*.

I would characterise the appearance of this translation as quite an event in Bengali literature. Here at last we have what we were all consciously or unconsciously wanting. The romance and the beauty of description and of imagery which form Bāṇabhaṭṭa's crowning achievement have been retained intact. Only, in place of the long periods of the original Sanskrit, we have a series of Bengali short sentences, giving in a paragraph, which often reads like a prose-poem in Bengali, what Bāṇabhaṭṭa sought to condense in a two or four line *samāsa* or sentence-long compound. Mr. Prabodhendunāth Tagore knows how to draw out the best qualities—the natural qualities I should say—of his mother-tongue; while making Modern Bengali, and that too in its light, quick-moving colloquial style, behave as Bengali, he has made it say, and say beautifully too, all that Bāṇabhaṭṭa has said in his elaborately elegant Sanskrit. We have thus in Mr. Tagore's translation a real work of art, which has enriched Bengali literature. Mr. Tagore has shown to us in his translation that he has the soul as well as the expression of a poet. He is indebted to Bāṇabhaṭṭa for his story, his descriptions and his images; and that certainly is a great indebtedness, an indebtedness which cannot allow him to be called an original writer. But the manner, the treatment is his own, and that makes him a creator.

I have been dipping into Mr. Tagore's *Kādambarī* every now and then for the last couple of months, and I hasten to say with great pleasure that I have felt every time, as if, to speak a little more elaborately in the manner of Bāṇabhaṭṭa himself as rendered by Mr. Tagore, somebody gave a most refreshing bath to my jaded, modern spirit in the clean cool waters of some remote and sacred mountain stream. Bāṇabhaṭṭa's *Kādambarī* in the form in which Mr. Tagore has presented it before his people will remain for a long time, so long as the present form of Bengali continues, a perpetual treasure-house of romance.

I do not want to give an appreciative study of the *Kādambarī* as a fount of pure literature—Rabīndranāth has done it in his great essay, and others more competent than myself are to do it. But all that I can say about the *Kādambarī* is that we get here in a prose narrative form all the beauty and the romance, the culture and the æsthetic spirit of ancient India. The spacious days of Hindu India, when an ideal society lived in an atmosphere of ideal culture, in which simplicity and high thinking, beauty and ordinary life were wedded together,—those spacious days the memory of which is so dear to us and which we have to some extent lighted up by our imagination, are found opened up in a vista of sweetness and splendour in the pages of the *Kādambarī*. To have enabled the ordinary Bengali reader to enter into these realms of gold is a great feat for any Bengali writer. Mr. Tagore is the scion of a house the culture and scholarship of which are well-known all over Bengal, and India, and even the world outside. Sanskrit literature has been studied with the zeal and the enthusiasm of people of the highest culture in the Tagore family of Jorasanko and Pathuriaghata. It is most gratifying to see a young member of the same family follow in the footstepes of illustrious predecessors like Maharaja Jotindro Mohun Tagore and Maharaja Sourindro Mohun Tagore, and of other members like Satyendra Nath Tagore and Jyotirindra Nath Tagore, elder brothers of Rabindranath Tagore and Rabindranath Tagore himself, besides others. Mr. Prabodhendunāth Tagore's translation in Bengali verse of the *Kumāra-sambhava* of Kālidāsa, one canto of which appeared sometime ago, in the last Puja number of the Calcutta daily the *Ānanda Bāzār Patrikā*, has already marked him out as a most successful interpreter of Sanskrit poetry at its noblest and best. His translation of portions of the *Bhāgavata Purāṇa* (the *Gopikā-gīta* in the Rāsa episode) is another fine piece of work. And the present version of the *Kādambarī*, which has won the spontaneous approbation of Rabindranath and the critical appreciation of Mahāmahopādhyāya Vidhuśekhara Śāstrī, will enhance his reputation both as a scholar of Sanskrit and as a fine writer of Bengali. I recommend this book most heartily to all my countrymen, and to all Bengali readers, as one of the outstanding productions in Bengali literature, translation though it is ; and I hope it will be widely appreciated, and that no collection of Bengali books will be without it.

SUNITI KUMAR CHATTERJI.

Indian Politics Since the Mutiny by C. Y. Chintamani (Published by the Andhra University Press, Price Rs. 2).

The book consists of certain lectures delivered by the well-known publicist Mr. Chintamani, Chief Editor of the "Leader," Allahabad, at the Andhra University in 1935. Delay in the publication has not diminished the value of the opinions expressed. Necessary information bearing on events subsequent to 1935 have been given in the form of short footnotes.

Mr. Chintamani has, for the sake of convenience, divided the period since the year of the Indian Mutiny into four divisions, the first of which deals with the period before the Congress. The second chapter deals with the first twenty years of the Congress and the third from 1905 when the agitation on the partition of Bengal commenced to 1919, which saw the birth of the Non-co-operation. The fourth chapter is concerned with events up to 1935, the time when the lectures were delivered. The last chapter embodies his conclusions. As is right and proper, the author has dedicated his book to his "political Guru" Sri Gopal Krishna Gokhale.

We have to thank the author for the masterly way in which he has presented all the salient events of this critical period in the history of the political evolution of our country. His inside knowledge of public affairs, his experience as a politician and a journalist have enabled him to produce a most interesting and instructive book. The pictures he has drawn of the Indian leaders in our struggle for political power are valuable not only by reason of their faithfulness but also because he has shown how they interacted on one another, the ideals which governed them and the methods they followed in trying to achieve their ideals. Their value is increased by the fact that he has enjoyed the inestimable privilege of knowing a majority of them personally and intimately.

As a Liberal, the views Mr. Chintamani has placed before his readers may not always be accepted in their entirety but no fair-minded reader can deny that he is actuated throughout by honest convictions and further that he has as much enthusiasm for realising the political ambitions of our country as the most pronounced left-winger of the Congress.

His moderation in matters political has had the effect of making some of the views of Mr. Chintamani all the weightier as when he says, "A former Secretary of State who later became a pillar of the Tory party, the Duke of Argyll, said that while he knew poverty in Europe there was not in any other country such 'grinding poverty' as was the lot of the people of India; while it was the considered opinion of the greatest student of Indian economics, Dadabhai Naoroji, that British Rule had done the greatest material injury to the people of this country Mr. John Adam remarked that 'India is the richest of countries and Indians are the poorest people.' The classes have their self respect hurt at every turn by the fact of political subjection. 'The tallest of us,' said Mr. Gokhale before the Welby Commission, 'have to bend to suit the exigencies of the present system.' We wish to be in our country what other people are in theirs, but we are not.' On the top of these two permanent factors of the situation come temporary occurrences such as the martial law administration in the Punjab and excesses of the periodical repression campaigns which are not calculated to make the people more philosophical in their outlook."

Mr. Chintamani's review of the political progress achieved hitherto is noteworthy while the warning he has given to left-wingers is worthy of the attention of all enthusiasts who are disinclined to make haste slowly. His lofty patriotism finds eloquent expression in the concluding pages of his work.

We congratulate the author on the admirable manner in which he has succeeded in writing a highly interesting and, on the whole, an impartial book on a long, interesting and controversial period concerned with the development of public life and political institutions.

H. C. M.

Dhusar Pandulipi (the grey manuscript), by Sj. Jivanananda Das. December, 1936. Price, Rs. 2.

The volume consists of about a dozen and a half compositions in Bengali verse, dedicated to Sj Buddhadev Bose, and about 7 years old and more. The rhyme is there, but it does not obtrude; instead, the rhythm expresses itself in pensive melancholy, born of unwavering idealism in the presence of immense misery. The author has an eye for delicate effects of nature, a moon-lit sky in Kartik,—silent, watching the bare corn-bereft earth down below; a wintry night, when bare branches wave like spectre hands; a sea heaving deeply in a dark night; an impatient, restless wind, filling the empty darkness of the earth. There are varieties enough of form in this collection—nine-line stanzas ending with the roll of the sea-waves; odes of fantastic shape; ten-line stanzas of five couplets. But they simply serve to unfold and develop the effect the poet seeks to produce: the grey wings of cold death staring us all in the face—without fear or favour, implacable dissolution waiting for us, only biding its time. The grey manuscript of life is there, hungry for inclusion of more and more matter for it. There is no scope for much variety of themes or ideas, but the formal varieties only deepen the impression of gloom which it seems to be the intention of the author to produce. The author's preface shows us that he follows the excellent dictum of Bankimchandra about the necessity for young writers of repeated revision of their works and we cannot accuse him of impatience and over-production. This is certainly commendable and is quite in tune with the mood assumed by him. Despite occasional slips (they are rather few in this collection), the group presents a unity of artistic effect inspired by sincerity.

P. R. SEN.

Islam—A Universal Religion of Peace and Progress—by Maulvi Abdul Karim, B.A., Honorary Fellow of the University of Calcutta and Inspector of Schools (Retired)—Published by Mr. A. Rasul, Calcutta, 1938. Sri Gauranga Press, Calcutta, 7″ × 5″, pp. 29, unbound.

In this booklet, the author who is well-known all over Bengal as an accomplished scholar, has explained the simple doctrines of Islam. It is really regrettable that very few even among the educated people of our country are cognisant of the essential features of Islamic faith. This prevailing ignorance is responsible for many erroneous notions which are cherished by many people of this country. Western scholars also have helped to spread such notions by making irresponsible statements about Islam. The current notion of the bigotry and fanaticism of Islam has absolutely no historical authenticity. The author in the few pages of the booklet has shown that Islam is essentially a religion of peace and the charge of intolerance generally levelled against it is quite unfounded. The author has also shown that Islam far from being unprogressive, as it is generally and erroneously supposed to be, did pioneer work in the field of scientific research. The author has held before the educated people of our country who have neither the time nor the inclination to make a study of Islam the inestimable beauties of this marvellous religion—its simplicity, catholicity and its fraternity—and its contribution to the progress and civilisation of the world. Such books are necessary to dispel the ignorance that frightfully prevails about Islam and to further mutual understanding between the different peoples that inhabit our country.

MOHAMMAD ISHAQUE.

Ourselves

[I. The University Crest.—II. Recommendations regarding Supply of Trained Teachers.—III Khan Bahadur Tafazzal Ahmed.—IV. Fine Arts for Matriculation Candidates —V. Japan's Industrial Expansion —VI. Surendra Nalini Gold Medal.—VII. Inter-University Board on Aeronautical Instruction.—VIII. Rajanimohan Shield.—IX Mihirlal Chakravarty Prize.—X International Society of Soil Science.—XI. International Congress of Anthropology and Ethnology —XII. Discovery of Industrial Products from Vegetable Oil.—XIII. Teachers' Training in Science.]

I. THE UNIVERSITY CREST

The Syndicate at its meeting of the 11th March unanimously resolved to alter the University Crest so as to represent a full-blown lotus with a lotus bud in the centre surrounded by the rays of the sun, the whole encircled by the words: "University of Calcutta. The Advancement of Learning." The design thus altered was discussed and approved of at an informal conference where the Chief Minister and the leaders of the different groups of the Legislative Assembly were present by special invitation. The controversy which centered round the subject has thus been brought to an end.

* * *

II. RECOMMENDATIONS REGARDIG SUPPLY OF TRAINED TEACHERS

Representatives of Government and the University met at a joint conference held in January last and made certain recommendations in connexion with the supply of Trained Teachers. Graduate teachers of selected high schools would, according to these recommendations, be permitted to take the B.T. examination subject to certain conditions. They would have to secure a Teachers' Training Certificate and serve for at least two years in a recognised institution. This rule would not apply to candidates who have earned certain academic distinctions Rules were also framed as regards the recognition of schools where teachers would obtain two years' experience without which they would not be allowed to sit for the B.T. examination. It was also recommended that the scheme of studies for the Teachers' Training Certificate examination should be given a definite place in the University Regulations.

* * *

III. KHAN BAHADUR TAFAZZAL AHMED

His Excellency the Chancellor has been pleased to re-nominate Khan Bahadur Tafazzal Ahmed, B.E., as an Ordinary Fellow of the University.

* * *

IV. FINE ARTS FOR MATRICULATION CANDIDATES

The University has prepared a list of text-books for students who propose to appear in this subject at the Matriculation examination to be held in 1940. An offer of three prizes by Mr. O. C. Ganguly for encouraging the study of the subject has been thankfully received by the University.

* * *

V. JAPAN'S INDUSTRIAL EXPANSION

Prof. N. N. Godbole, M.A., B.SC., PH.D. (Berlin), Professor of Industrial Chemistry at the Benares Hindu University, has been invited to deliver a course of extension lectures on "Modern Industrial Expansion of Japan, 1868-1938."

* * *

VI. SURENDRA-NALINI GOLD MEDAL

Mr. P. Ghoshal has offered a sum of Rs. 1,100 in 3½ per cent. G. P. Notes to the University the interest of which is to be utilized for a gold medal to be annually awarded to the candidate who secures the highest marks in the paper on Bengali as Vernacular at the B.A Examination. The medal is to be called "Surendra-Nalini Gold Medal" in memory of the donor's parents. It has been proposed that if an Honours course is established in Bengali in the future, the medal should go to the candidate standing first in the Honours examination. The gift has been accepted with thanks.

* * *

VIII. INTER-UNIVERSITY BOARD ON AERONAUTICAL INSTRUCTION

The Inter-University Board has recently adopted a resolution calling upon the different Universities in India to prepare schemes for the study of aeronautics and to submit them to Government for approval and financial assistance. The Board has requested the University of Bombay to circulate to the different Universities the report of their Academical Council on the subject of instruction in air navigation.

* * *

VIII. RAJANIMOHAN SHIELD

Mr. Ratanmohan Chatterji has offered a silver shield in memory of his father to the University to be called "Rajanimohan Shield." It will be presented by the Vice-Chancellor every year to any School or College Team in any sport in the exercise of his personal discretion. The offer has been received with thanks.

* * *

IX. MIHIRLAL CHAKRAVARTY PRIZE

Bubu Satischandra Mudi has offered to the University 3½ per cent. G. P. Notes of the face value of Rs. 500 for the annual award of a prize of Bengali books out of its interest to be made to the male candidate who obtains the highest mark in Bengali from the Andul H. C. E. School or from any other school at Andul or Mohiary in the District of Howrah. The prize is is to be called after Pandit Mihirlal Chakravarty, the donor's teacher and foster parent. The offer has been thankfully received.

* * *

X. INTERNATIONAL SOCIETY OF SOIL SCIENCE

The meeting of the Second Commission of the International Society of Soil Science will be held at Helsingfors in August this year. It is said that Dr. Subodhgobinda Chaudhury, D.SC., University Lecturer, who will be in Europe at the time, may attend it as a representative of this University.

* * *

XI. INTERNATIONAL CONGRESS OF ANTHROPOLOGY AND ETHNOLOGY

The above body will hold its next session at Copenhagen in August this year. Mr. K. P. Chattopadhyaya, M.SC. (Cantab.), Head of the

Department of Anthropology, Calcutta University, has been appointed a delegate to represent the University on the Congress.

* * *

XII. DISCOVERY OF INDUSTRIAL PRODUCTS FROM VEGETABLE OIL

Dr. M. Goswami has discovered a method of preparing lubricating grease, waxes and resins for boot-polish and other industrial products from ordinary vegetable oil. The University has placed at his disposal the facilities he requires for further investigation in this line.

* * *

XIII. TEACHERS' TRAINING IN SCIENCE

A scheme for training teachers in science has been recently adopted by the University and it has been arranged to hold classes in the ensuing term in the Presidency College and in the Ballygunje Science College Laboratory.

ANNUAL REPORT OF THE STUDENT'S WELFARE COMMITTEE, CALCUTTA UNIVERSITY, FOR THE YEAR 1936-37.

Further development of After-care and Follow-up work, increased health propaganda among students and the initiation of a scheme for investigating the nutritive values of cooked articles of food in common use among the Bengalees with a view to formulate suitable dietaries were the prominent features of the activities of the Students' Welfare Committee during the year 1936-37.

Arrangements were made during the year for proper dark-room examination of students suffering from defective vision. B. N. Basu, Esq., M.B., was specially deputed to be in charge of the eye-clinic. N. Ghosh, Esq., M.B., D.O.M.S., placed his services at the disposal of the Committee and was appointed an honorary Ophthalmologist to the Committee. The total number of examinations made during the year was 1,246. 74 students were supplied with glasses free of costs and over 300 students were recommended to different optical firms in the city for supply of glasses at concession rates.

The number of Cine-lectures on Health and Hygiene delivered by the Secretary and the medical staff attached to the Committee to students at different institutions in Calcutta was 13. Arrangements were made with Mr. Jnananjan Niyogi, Officer-in-Charge, Commercial Museum and Publicity Department, Calcutta Corporation, to deliver a series of health lectures to students in Calcutta and the Moffusil. Up to date he has already delivered 13 such lectures.

A scheme for determining the food values of Bengali cooked dishes was initiated in August, 1937, to help the Committee in devising suitable dietaries for the Bengalee student. This work is being conducted under direct supervision of Dr. Bireschandra Guha, D.Sc., Sir Rashbehary Ghose Professor of Applied Chemistry.

A non-recurring grant of Rs. 4,000 was provided in the Budget for 1937-38 for expenditure in connection with the further development of Students' Welfare work specially in the Moffusil. Steps have already been taken for putting this scheme into operation. Further details will be published in due course.

ROUTINE MEDICAL EXAMINATION.

The Medical Board attached to the Students' Welfare Committee visited the following institutions during the year 1936 and examined the health of 2,205 students :—

1. Vidyasagar College, Calcutta (Women's Department).
2. Serampore College, Serampore.
3. St. Paul's College, Calcutta.
4. Islamia College, Calcutta.
5. Scottish Church College, Calcutta (Women's Department).
6. Mitra Institution, Bhowanipur Branch, Bhowanipur.
7. Town School, Calcutta.
8. Saraswati Institution, Calcutta.
9. Binapani Purdah Girls' High School, Calcutta.

This the brings total number of students examined till 31st December, 1936, to 34,266.

Separate reports on the state of health of the students examined were sent to the institutions shortly after the completion of the medical examination. These reports contained a list of students found to be suffering from any disease or defect together with the recommendations suggested for rectifying them. The proportion of students found to be suffering from defects requiring immediate attention was 53·6 as compared with 63% for 1935 and 56% for 1934.

The following table gives an analysis of the findings of the medical examination :—

TABLE No. 1.

General Defects Chart for School and College Students.

Names of diseases.	Figures for college students (350) in p. c.	Figures for school students (1·768) in p. c.
Defective vision ...	29·8	33·4
Malnutrition ...	32·5	36·0
Enlarged Tonsils ...	7.5	14·7
Caries (Dental) ...	9·5	12·3
Skin diseases ...	9·8	9·5
Lung disease ...	4·9	3·0
Enlarged Liver ...	2·6	7 2
Enlarged Spleen ...	3·27	1·7
Pyorrhœa ...	0·65	0·11
Heart disease ...	2·95	3·11

There has been a decline in the incidence of diseases under all heads except malnutrition and heart disease. The slight increase in the incidence of malnutrition and heart disease, among both the college and school students, can partly be explained by the fact that a larger number of schools who draw their students from families "carrying on with difficulty or with just enough for subsistence," were visited during the year and partly by the fact that there was a recrudecence of Epidemic Dropsy in Calcutta during the year under review. The perceptible increase in the incidence of defective vision among school children which suddenly rises from 20% to 33% may also be attributed to these facts.

AFTER-CARE AND FOLLOW-UP WORK.

The number of defect cards issued by the department was 1,406 420 students were re-examined and of these 190 were kept under observation. Special examination of blood was undertaken in one case and arrangements for Slit lamp examination of the eye were made in two cases. The cost of treatment in case of two indigent students was borne by the department. 38 students were admitted into the Students' Infirmary attached to the Carmichael Medical College Hospitals, Belgachia, for hospital treatment.

A special feature of the working of the Committee was the opening of an eye-clinic attached to the department where students suffering from defective vision might have their vision tested by appointment. The eye-clinic is attached to the Students' Welfare Office (Room No. 5, Darbhanga Building) and is situated within the University premises. This arrangement not only does away with that loss of time entailed in attending eye-clinics attached to general hospitals but it also affords an opportunity to the guardians to attend with their wards. Further it affords to girl students that atmosphere of privacy which is so necessary to induce them to take full advantage of the facilities offered to students by the University. These arrangements were greatly appreciated by the student community as will be apparent from the fact that 1,246 examinations had to be undertaken during the year, an average of 11 examinations per day. The total number of students examined was 635 male students and 60 women students. In 74 cases glasses were supplied free to the students on the recommendation of the heads of the institutions concerned. 6 of these cases came from the Moffusil colleges and were specially referred to the department for treatment by the Principals. 300 students were recommended to different optical firms for supply of glasses at concession rates Over a thousand prescriptions had to be written in connection with work of the eye-clinic. During the period June to September, *i.e.* the period when the students are not troubled by the near approach of examinations, the rush for examinations of vision was so great that all other work of the department had to be curtailed to a minimum and often a second officer had to be deputed to keep the engagements.

The Committee hopes that the students will take the fullest advantage of the facilities offered to them. The Secretary is glad to report that a large number of guardians saw him during the year about the health of their wards. This was one of the most encouraging and pleasing feature of the work during the year.

SPECIAL INVESTIGATIONS.

In connection with the joint session of the Indian Science Congress and the British Science Association, the Jubilee Session of the Indian Science Congress, held in Calcutta in January, 1938, a meeting of different workers interested in student health and other aspects of student life, from the staffs attached to the Students' Welfare, Anthropology and Experimental Psychology departments of the University was held on 2nd June, 1937. It was resolved to request the Students' Welfare Committee to grant special facilities to the workers during the months of June, July and August, 1937, to enable them to give due publicity to the large mass of materials collected by the department during the last 17 years about the Bengalee student, his health, habits, nutrition and other factors affecting development and growth. The workers concerned submitted to the Committee the special aspect of the Bengalee student life in which they were interested. The reports were to be presented and read at the joint session of the Indian Science Congress and the British Science Association to be held in Calcutta in January, 1938, the Silver Jubilee Session of the Indian Science Congress.

Arrangements were made to give adequate facilities to the workers and the Students' Welfare Committee very kindly appointed a special statistical assistant for a month to help in this work of special investigation.

The following papers were accepted by the Presidents of the sections concerned and read at the Silver Jubilee Session :—

A. Chatterjee, Esq.	...	1. The Bengalee Schoolboy, his Physical development, health and nutrition.—Medical Research.
		2. Height and cephalic Index of the Bengalee students.—Anthropology.
T. C. Raychaudhuri, Esq. and R. N. Bose, Esq.	...	"The development of the head among the Bengalees."—Anthropology.

The following special investigations have also been completed bu could not be presented to the Science Congress authorities in time for acceptance. They will be published in other Journals in due course :—

B. N. Basu, Esq.	... " Observation on the errors of Refraction c the Bengalee Students."
J. K. Bose, Esq.	... " On changes in body proportion of the Bengalee Students."
A. Chatterjee, Esq., and D. P. Banerjee, Esq	... " On the incidence of colour blindness among the Bengalee Students.

Arrangements have been completed for carrying out investigations on the nutritive value of cooked diets as they are actually consumed by the student population. A research assistant, Mr. Kanailal Ray M.Sc., has been appointed to work under Dr. B. C. Guha (Si Rashbehary Ghose Professor of Applied Chemistry. The report on the subject will be published in due course.

PROPAGANDA.

A course of Cine film lectures on health and educational subject was organised by the department and the Hony. Secretary delivered 13 such lectures to Post-Graduate students and teacher-students under training at the University and at the Scottish Church College. Mr Umaprasad Mookerjee, M.A., B.L., delivered 3 public lectures on " A Trip to Mana-ssarobar and Mount Kailas". under the auspices of the department.

The use of the Epidiascope or the Cinema projector of the department was requisitioned by the University at 8 public lectures delivered by University Readers. The Epidiascope was also placed at the disposal of the Teachers' Training Department on various occasions. To satisfy the growing demand for such lectures the University has made arrangements with Mr. Jnananjan Niyogi, Publicity Officer, Calcutta Corporation, to deliver a series of such lectures to school and college students both in Calcutta and in the Mofussil.

A Students' Welfare Stall was organised by the department at the Calcutta Health Week Exhibition held at the Indian Museum from 5th to 12th February, 1937. Posters and exhibits depicting the aims of health education, the state of health of the Bengalee students and figures for judging their development and rate of growth between the ages 7 and 20, the facilities offered by the Calcutta University to students for health promotion, health protection and development of physical efficiency were shown. All of these were highly appreciated and the table for development of normal students according to age groups was so greatly in demand among the visitors that its distribution had to be restricted to members of the medical and teaching professions. In all over a thousand copies of this table had to be distributed. Over 10,000 copies of the leaflet on "Hints on the Care of the Eyes" were distributed among the visitors. The Committee also opened a stall at the Industrial, Agricultural and Health Exhibition at Rangpur from 5th to 13th March, 1937. Mr. P. C. Chakravarti, B.Sc., was deputed to act as a demonstrator at the Exhibition. Here also the exhibits were greatly appreciated and a first class certificate of honour was awarded to the department.

PHYSICAL EDUCATION.

The Second Inter-Collegiate Swimming Competition organised by the department was held at the Cornwallis Square Tank on 30th September, 1936. Dr. H. C. Mookerjee, M.A., Ph.D., presided and gave away the prizes. 23 students from 8 different colleges entered for the competition. The following events were prescribed for the competition:—

400 Meters Free Style.
50 Meters Free Style.
100 Meters Back Stroke.
Diving.
100 Meters Free Style.
100 Meters Breast Stroke.
Umbrella Race.

The competition among the students was keen and the timings of the various winners were encouraging and demonstrated the fact that given due encouragement and proper training the University could produce a band of swimmers who could hold their own against any similar body from any other University. In this connection the Committee records its thanks to the following for help and co-operation received in organising the competition:—

The Authorities of the Calcutta Central Swimming Club.
The Chief Executive Officer, Calcutta Corporation.
The Principal, Ripon College.
The officials present.

To encourage students to take greater interest in Athletics, the rules governing the Athletic Proficiency Tests, organised by the department, were modified on the unanimous recommendation of the organisers and judges at the two previous series of tests held in 1934 and 1935. The modified rules are as follows:—

CALCUTTA UNIVERSITY ATHLETIC PROFICIENCY TEST.

(Organised by the Students' Welfare Committee, Calcutta University.)

Test.	Event.	Bronze badge standard.	Silver badge standard.	Special Silver badge standard.
Speed	100 yds. Run.	12⅕ Sec.	11⅗ Sec.	11 Sec.
Strength	16 lbs. shot put	20′	22′	25′
Agility	Either, R. High Jump. or	4′ 6″	4′ 9″	5′
	R. Broad Jump.	15′ 6″	16′ 6″	18′
Endurance	½ mile Run.	3 min.	2 min. 45 sec.	2 min. 30 sec.
Co-ordination	Throwing the Javelin.	80′	100′	125′

Rules.

(1) To qualify for any certificate and award the candidates will have to pass successfully the set standard of the particular award for which he has entered.

(2) All the tests must be done before the officials appointed by the Students' Welfare Committee, Calcutta University.

(3) A candidate will be given three chances in one academical year to pass any standard successfully. "ALL TESTS MUST BE COMPLETED IN ONE DAY."

(4) A successful student will not be allowed to appear more than once for the same standard in any one academical year but he may appear for the next higher standard in the same year if he so desires.

(5) All applications for entry must be made in the official entry form and should be accompanied by an entry fee of As. 4 only.

Awards.

University certificate of Athletic Proficiency for each set standard.
Bronze badge for lowest standard.
Silver badge for the Intermediate standard.
Special Silver badge for the highest standard.

Date.

The tests will be conducted in the Second Week of January and February. Entries will be accepted up to one week before the date of the test.

Entry Form.

Apply—Professor-in-Charge of Athletics or Physical Instructor.

Two tests were held during the session on the following dates:—

27th January, 1937.

26th February, 1937.

39 students from 16 Calcutta and Moffussil colleges entered for the Tests and of these 18 qualified for the Bronze standard and two for the Silver badge standard. The list of successful candidates and their respective colleges is given in Appendix A.

The Second Inter-collegiate Gymnastic Competition was held on 22nd March, 1937. The Hon'ble Mr. Justice C. C. Biswas presided and gave away the prizes. Three teams from the Islamia College, Asutosh College and Narsing Dutt College, Howrah, entered for the event "Free-hand Exercises" and 12 students from 5 different colleges entered for the event "Parallel Bars." The standard of performance shown by the students in "Free-hand Exercises" was of a high standard and in the opinion of the judges justified the award of a 2nd prize. The Islamia College team was a deserving first and the Asutosh College a very close second. "The Sir Asutosh Trophy," presented by Mr. Ramaprasad Mookerjee, M.A., B.L., was awarded to the Islamia College as the winner for the year 1936-37. The performances on the parallel bars were equally good if not better and the ease and grace with which many of the competitors executed the complicated and advanced set of exercises prescribed came as a welcome surprise to many of the spectators. Four prizes were awarded as the judges were of opinion that the standard shown was sufficiently high to justify the award of a fourth prize.

UNIVERSITY FOUNDATION DAY COMMEMORATION.

The organisation of the 3rd University Foundation Day Commemoration was again entrusted to the Students' Welfare Committee. The following statement published in this connection in the "Calcutta Review" in February, 1937, is reproduced here:—

"The University Foundation Day was celebrated in a fitting manner on the 30th January last. The due date for the celebrations was the 24th, but the function had to be deferred for a week to suit the convenience of the participants.

The morning function began with the Route March of students from the different colleges of the city and mofussil, numbering over 3,000, who proceeded, each college carrying its own banner, from the Presidency College compound to the Maidan, timing their steps to the music of the band which the University and the colleges had organised. The colleges took up the positions marked out for them in the arena. Then the University Band played the opening lines of a national song invoking the sacred name of our Mother Land, to which the vast gathering made their respectful obeisance, all standing. This was followed by a chorus song specially composed by Rabindranath, which was sung to the accompaniment of the University Band. Then began the March Past, the Vice-Chancellor taking the salute under the University Flag. Next came the Vice-Chancellor's inspiring address to the students, an address which was remarkable not only for the speaker's sincerity of purpose but also for the value of the practical steps which the University, he said, was taking for the amelioration of the conditions of the student community. The function came to a close with the singing of the first bars of the national song by eight girl students.

The afternoon programme comprised demonstration of physical feats organised by the Students' Welfare Department of the University and distribution of certificates and Blues to those students who had passed the Athletic Proficiency Test."

Development of Normal students according to age groups.

Age Groups.	No. of Students.	Height in cm.	Weight in kg.	Ponderal Index.	Mean Chest Girth in cm.	Relative Chest Girth.	Vital Capacity in litre.	Blood Pressure.		Remarks.
								Systolic.	Diastolic.	
8	99	121·9±5·5	22·1±3·7	2·30	59·8	49·0	1·15±·27	97±7.7	61±6·6	
9	143	127·1±5·5	24·9±3·9	2·30	61·0	48·0	1·32±·27	96±7·5	62±5·9	
10	224	131·3±6·5	26·5±4·7	2·28	63·1	48·0	1.44±·29	101±9·0	67±7·5	
11	225	135·8±6·3	29·7±5·4	2·28	64·9	47·8	1·57±·33	105±9·1	68±7·3	
12	304	140·8±7·0	32·7±5·2	2·26	66·9	47·5	1·75±·36	109±8·7	71±7·5	
13	245	146·7±7·5	37·5±6·5	2·28	70·4	48·0	2·01±·46	113±10·2	72±7·3	
14	278	153·3±7.1	42·4±6·8	2·28	75·1	49·0	2·33±·54	117±9·5	77±8·0	
15	338	160·0±6.3	48·4±6·8	2·28	79·6	50·0	2·75±·51	121±9·4	79±7·0	
16	487	163·2+5·5	52·4±7·4	2·20	00·0	51·0	3·01±·46	120±8·3	76±7·1	
17	401	164·4±5·5	54·0±6·9	2·29	83·8	51·0	3·12±·43	121±8·7	78±6·6	
18	343	164·8±5·5	54.3±6·9	2·29	84·0	51·0	3·21±·44	121±8·5	77+6·3	
19	171	164·8±5·2	54·3±5·8	2·29	84·1	51·0	3·20±·50	121—8·1	77±6·5	

Total Number of students 3,258.

Norms for Average Bengalee Students (1920-1936).

Age.	No. of students.	Height in cm.	Weight in kg.	CHEST GIRTH IN CM.		Ponderal Index.	Vital Capacity in litre.	V.C. in c.c. / Ht. in Cm.	V. C. in Lt. / Body Surface in S. Measure.	BLOOD PRESSURE.	
				Inspiration.	Expansion.					Systolic.	Diastol ic.
7	76	119·2	21·3	58·2	3·3	2·32	1·09 (29)	9·1	1·3	96	61 (13)
8	258	121·4	21·8	59·7	3·3	2·30	1·12 (164)	9·1	1·3	96	62 (89)
9	450	126·6	24·0	61·5	3·5	2·28	1·30 (271)	10·3	1·4	96	63 (139)
10	802	131·6	26·2	63·5	3·6	2·25	1·40 (497)	10·6	1·4	101	66 (265)
11	919	135·8	28·2	65·4	4·4	2·24	1·56 (630)	11·5	1·5	104	67 (347)
12	1,198	141·5	31·4	68·1	4·3	2·23	1·71 (818)	12·1	1·5	107	70 (482)
13	1,074	147·9	35·5	71·0	4·3	2·22	1·99 (737)	13·4	1·6	111	72 (446)
14	1,114	154·4	39·8	74·4	4·1	2·22	2·30 (764)	14·9	1·7	115	75 (415)
15	1,420	161·3	46·1	78·5	4·6	2·22	2·67 (843)	16·5	1·8	119	75 (478)
16	3,385	164·0	48·7	81·4	4·5	2.23	2·93 (999)	17·8	1·9	118	76 (577)
17	5,520	164·9	49·6	82·5	4·7	2·23	3·10 (805)	18·8	2·0	119	76 (446)
18	5,875	165·8	51·0	83·0	4·6	2·23	3·12 (639)	18·8	2·0	119	78 (268)
19	4,693	66·0	51·5	83·3	4·6	2·24	3·17 (279)	19·1	2·0	120	77 (114)
20	3,357	165·6	52·0	83·8	4·7	2·24	3·11 (185)	18·8	2·0	123	76 (60)
21	1,817	166·4	52·5	84·3	4·6	2·25	3·20 (40)	19·2	2·04	119	78 (22)
22	1,193	165·8	52·7	84·1	4·2	2·26	3·09 (22)	18·6	1·95	120	78 (14)
TOTAL	33,151										(4175)

Figures within brackets indicate actual number of students.

$$\text{Ponderal index} = \frac{\sqrt{\text{Weight in kg}}}{\text{Height in cm.}} \times 100.$$

THE

CALCUTTA REVIEW

MAY, 1938

PLOTINUS

A Link between East and West

WENDELL THOMAS, S. T. M., PH. D.
New York.

THE most profound teacher of Neo-Platonism and the pre-eminent philosopher of Graeco-Roman civilization is Plotinus, who studied at Alexandria and taught at Rome in the third century after Christ. As a mystic or *bhakta* he is outstanding. Dean Inge bears witness to this in glowing terms: " No other guide even approaches Plotinus in power and insight and profound spiritual penetration. . . . There is no Greek philosopher who does not intend to be an ethical teacher; and in Plotinus the fusion of religion, ethics, and metaphysics is almost complete. He must be studied as a spiritual director . . . "[1] In the history of philosophy and religion, Plotinus is a link between East and West.

PLOTINUS AND THE EAST

His closest affinity is with India. Like the seers of the *Upanishads*, Plotinus sees an Ultimate behind all worldly change and strife. With them he would cry:

Lead me from the unreal to the Real:
Lead me from darkness to Light:
Lead me from death to Immortality.

---

[1] *The Philosophy of Plotinus*, I, 7.

Of all Hindu literature, the *Bhagavad Gītā* is most like the work of Plotinus. The visionary utterance of the saintly philosopher of the Mediterranean seems to be the spirit of the Indian Song clothed in the terms of Greek thought. Just as the *Gītā* is a source both for Saṅkara's non dualism and for Rāmānuja's loving-devotion to a God of grace, so Plotinus unites the Stoic attempt at non-dualism with the mystery cults' devotion to a divine saviour.

Both Plotinus and the *Gītā* seek to base their worship on the foundation of absolute reality. Both see a clean-cut distinction between Spirit and Matter. Both mark out the realms of the Absolute, the Soul, and the World ; the Absolute being the Source and Goal of existence, full of glory and light, enfolding and pervading the world, yet complete and perfect apart from it, essentially immobile and inactive, yet the ultimate cause of all motion and action.

Both point out as paths of salvation the ways of work, of knowledge, and of love. Both discourage harsh treatment of the body, but insist on perfect self-control. Both tolerate lesser gods, but discount their individual power, and seek to merge them in the Supreme. Both accept the doctrines of recompense and reincarnation, but find the true life of the soul in eternity, utterly beyond the cycles of duty and re-birth. And finally, both Plotinus and Arjuna attain a vision of unutterable fulness and splendour.

This similarity suggests some historical connection between Plotinus and India. Can any be found ? Next to his classical master Plato, and his obscure teacher Ammonius Saccas, Plotinus was most influenced by Pythagoras, Numenius, and the Gnostics, all of whom contained a strain of Hindu as well as other Eastern contributions.

Furthermore, we know that Plotinus had a strong desire, as Porphyry says, " to investigate the Persian methods and the system adopted among the Indianis" and once accompanied the army of the Emperor Gordian to Mesopotamia, which was the Eastern limit of its advance. Was this desire ever fulfilled ? It seems that it was. Bardesanes the Babylonian once wrote a treatise on the Indian *Gymnosophists*, " naked philosophers "—that is, the Hindu *ṛisīs* and *yogīs*—which was extensively used by Porphyry, the intimate companion and disciple of Plotinus. Says H. G. Rawlinson :

'There can be little doubt that it was through Bardesanes that Indian philosophy exerted so great an influence on the development of Neo-Platonism. Two important passages from the lost work of

Bardesanes have been preserved, each shewing a most remarkably intimate knowledge of India on the part of the writer. His informant is stated to one have been Sandanes, Sandales, Dandamis or Damadamis, an Indian who came with an embassy to Syria to welcome the Emperor Elagabalus to the throne in 218 A.D'.' [1]

Considering the similarity between Plotinus and the *Gītā*, the probable Hindu influence on his teachers, his eager attempts to investigate Hinduism, and the definite connection through Bardesanes, we can safely infer that Plotinus and Neo-Platonism were strongly influenced by Hindu teaching.

What Plotinus received from India he passed on in Greek form to Persia. Just before Islam conquered Persia, Nowshirwan the Just (531-574 A.D.), the last of the Sassanian kings, welcomed to his broadminded court the seven Neo-Platonists expelled by the eastern Roman Emperor Justinian when he closed the Platonic Academy in 529 A.D. In *A Literary History of Persia*, E. G. Browne states that this visit was of considerable importance in its influence on the later mysticism of the Persians, which expressed itself chiefly in the Shiite sect and the Sufi movement of Islam.

PLOTINUS ANU THE WEST

For six centuries after his death Plotinus moulded the mysticism of the West according to the " stages of reality " evident to his luminous vision. Western Idealism has developed according to his definition of spirit as pure immateriality. In the Eastern Roman Empire, says Thomas Whittaker, " Greek ecclesiastical writers such as Nemesius (fl. 450), who had derived their culture from Neo-Platonism, transmitted its refutations of materialism to the next age. In the West St. Augustine, who was profoundly influenced by Platonism ......performed the same philosophical service." [2]

Throughout the " Dark Ages," the task of handing on the faint light of mysticism was performed by men of Plotinian cast—the moralists Boethius and Macrobius, the fervent " Dionysius," and the bold Scotus Erigena. Even Thomas Aquinas, the great philosopher of the Middle Ages and official source of Roman Catholic theology today, absorbed Plotinus not only directly through " Dionysius," but also indirectly through Plotinian psychology and the system of Aristotle worked over by the latest school of Neo-Platonism. The philosopher-poet Dante was influenced by Proclus, the last great disciple of Plotinus.

---

[1] *Intercourse between India and the Western World*, pp. 142-43. See pp. 138, 140, 141.

[2] *The Neo-Platonists*, Ch. 10.

The rise of Humanism, which attempted to throw off the shackles of Scholasticism, was accompanied by a return to Plato read through the eyes of the Neo-Platonists. Nor did the modern scientific upheaval at first dim the lustre of Plotinus, whose own scientific interest and keen distinction between Matter and Spirit made him peculiarly available for scientific men of an Idealistic type. The Cambridge Platonists could adopt the corpuscular physics as not incompatible with "the true intellectual system of the universe," and the apparently revolutionary departure of René Descartes in Subjective Idealism began from the ideas of immaterial substance, introspective consciousness and complete mental perception developed by Plotinus. Without imitating the detail of Plotinus, the Platonic English poets from Spenser to Shelley, as well as the Romanticists and Idealists of Germany, lived and moved in his atmosphere of pure spirituality.

Of significance is the direct influence of Plotinus on the modern revival of mysticism in Dean Inge, Evelyn Underhill, and others. Bergson's conception of creative evolution is a unique combination of James' pragmatism and the mysticism of Plotinus. Both in East and West, both in ancient and modern times, certain strains of thought find their affinity and their connecting link in Plotinus, the great *bhakta* of the Mediterranean.

THE LIFE OF PLOTINUS

Plotinus was born in 204 or 205 A. D., probably near Lycopolis in Egypt. His name is Roman, but his nationality is unknown, for he would never talk about his family or his country, or sit for a portrait, since he was ashamed of his body. He followed the usual course of liberal education at Alexandria, making trial of various philosophic teachers until he reached the age of twenty-eight.[1] He finally found satisfaction in Ammonius Saccas, the "self-taught," whose disciple he remained for ten years.

At forty he went to Rome, where he spent the rest of his life. In this center of the Western world he opened a school, which soon became popular and even fashionable. Having won the favour of the emperor, he proposed to establish a model city called Platonopolis, but consent was withdrawn before the project could be started. As a teacher, Plotinus gathered about him a congenial group of disciples, including some women. " The works of the great philosophers, especially the Platonists ……… were diligently studied, and a frequent correspondence was kept up with Athens and other intellectual centers."[1] His enthusiasm for teaching, rather than for writing, postponed the crystallization of his works till he became fifty, when his writings were collected and arranged by his disciple Porphyry into six *Enneads* of nine books each.

---

[1] *The Philosophy of Plotinus*, I, 115 and following.

Plotinus studied art and music, and devoted much time to private meditation. The circle of master and pupils was like an *āshrama*, intellectual discipline supporting a holy life. The saintly philosopher and *bhakta* won all hearts by his gentle and affectionate nature. With contempt for the body, weak eyesight, poor penmanship, and defective spelling went a seer's aspiration. He dealt with ideas rather than words. When he wrote what he had meditated on, " it seemed as if he copied a book." With shy diffidence, nervousness, and epilepsy went piercing originality, unique confidence, and radiant moments of ecstacy. During the six years Porphyry was with him, he confessed to four mystic visions, which he termed periods of union with God. To a friend he uttered these last words: " I was waiting for you before that which is divine in me departs to unite itself with the divine in the universe."

SOUL AND BODY

Since Plotinus aimed at escape from the world's " fetters," his problem was to demonstrate that the soul is essentially separate from the body. It is absurd, or rather impossible, he declared, that life should be an aggregation of bodies, or that things without understanding should generate mind. With Nāgārjuna and Kant he defined the soul as a unifying, life-giving principle not susceptible of quantitative increase, diminution, or division.

Following the same line as the Sāṅkhya psychology employed in the *Gītā*, Plotinus held that perception and knowledge are active powers of the soul going forth to grasp their objects, and not mere passive impressions stored up in the body Thus we should not agree with the Stoics that soul is in body ; it is more correct to say that body is in soul. Soul is in body only as light is in air, or as a pilot is in his ship: its functions take it beyond the body. In sum, the body is a passive instrument within the active independent soul.

---

[1] The same.

In accord with Plato and Aristotle, and with the doctrine of the three *guṇas*, Plotinus distinguishes three aspects of the soul: the vital or appetitive aspect concerned with growth, nutrition, and reproduction (*tamas*); the sensitive or fiery aspect (*rajas*); and the rational or noble aspect (*sattva*). In brute feeling the soul exercises its *vital* power or faculty by knowing *body* ; in contemplation it exercises its *rational* faculty by knowing *Spirit* ; while midway between, in *memory*, it exercises its *sensitive* faculty.

Soul then knows body ; but it is not body or a function of body. Precisely because it can know body as something separate and external, it can withdraw itself from body. In sum, *soul is essentially unattached to body.* Strictly speaking, it is Spirit. Spirit functioning in its lower activity as the regulator of body.

SOUL AND SPIRIT

After thus attempting to demonstrate that the soul is *not material*, Plotinus endeavours to show that it is *not individual.* On the surface it seems that the human soul is particular because its body is particular (finite and peculiar) in its behaviour. But if we look deeper, we shall see that the soul is essentially universal. In the utilitarian life of perception and memory, the soul is indeed only an individual part of the World Soul, since its interest in practical achievement is distinct from the unattached activity exercised by the contemplative World Soul in the providential care of its creatures. But when the human soul lives the life of contemplation, it truly unites with the World Soul in the immaterial, immortal, and universal realm of Spirit normal to them both.

The realm of Spirit or Reason comprises the Platonic " Ideas " or creative essences of all earthly things, animals, persons, and classes. In contrast with the materiality and change of the ordinary world of every-day life and common sense, the Spiritual World is ideal and at rest. The " lower," natural realm exists only in so far as it partakes in the " higher," rational realm. Soul lives and moves in both realms, but its true home is in the upper region, where it enjoys freedom and insight. Here the subjective *Intelligence* perceives the objective *Intelligibles* not discursively from the outside, but intuitively from within.

REAL KNOWLEDGE

Intelligence that is pure or intuitive cannot cope with the vagaries of mere *existence.* Only when intelligence grasps *essence* can real knowledge arise. Yet as long as the objective Intelligible World opposes subjective Intelligence, utterly real knowledge has not been achieved. This real or final knowledge is not intellectual but mystic, not contemplative but ecstatic. In its intellectual aspect Reality is dual. But in its ultimate mystic aspect it is One. When the subject finally grasps its object, it finds not another, but itself.

In the *Enneads* as in the *Gītā* men are divided into three classes according to the predominance in their natures of one or another of the soul's three faculties. Some are of the *tamas* mood, dull and bestial; others of the *rajas* mood, fiery and worldly ; but still others are of the *sattva* mood, rational and divine. Only these may attain to real knowledge.

THE ABSOLUTE

The Absolute, says Plotinus, is the source of all. It is also the goal. As " the One," the Absolute is the goal of the intellect ; as " the Good," the goal of desire ; as " the Beautiful," the goal of feeling ; and as utter God, the goal of loving devotion. Yet the Absolute in itself transcends all aspects and distinctions.

Since the Absolute is perfect, it does not think ; for perfection has no need, and thinking implies need. It may generate thought in others, but it does no thinking itself. It is neither conscious nor unconscious, but *super-conscious.* Hence we reach it not by thinking, but by merging in it ; not by logic, but by mystic love. And when souls become one with the Absolute, they become one with each other.

As the realm of Soul finds its true nature in Spirit, so does the realm of Spirit find its true nature in the Absolute. Spirit embraces "the one and the many" in eternal intellectual transparency; the Absolute is simply the One. This one permeates all grades of reality and value from the Spiritual World down to the lowest level of Being. It cannot permeate Matter, however, for Matter by very definition is Non-Being, a Something that is Nothing !

Plotinus could say with the *Gītā* that the Absolute is the thread on which the gems of the universe are strung, the light in sun and moon, the splendour of the splendid, and the very life of all born beings. He would also agree that the Absolute is not itself lodged in born beings: rather do these mortal individuals abide in the all-embracing One. Thus does the changeless Absolute support the changing world. Finally, he would admit that the One, like the absolute Vasudeva, is in itself completely unattached to the beings it produces.

Plato and Aristotle regarded the finite as divine, the infinite as base and ignoble. Saturated with the appreciation of the finite or formal beauty of Greek art, and with the age-long tradition that the infinite is unbalanced, overweening, uncontrollable, and fearful, these classic Greek thinkers conceived of divine perfection as limited and comprehensible. Not so Plotinus. Influenced by oriental mysticism, he regarded divine perfection as infinite and incomprehensible.

AUTHORITARIAN EDUCATION AND INTERNATIONAL PEACE*

NIRMALCHANDRA BHATTACHARYYA, M. A., B. L.,
Calcutta University

PROGRESS of civilisation is from ignorance to knowledge, from blind faith to rationalisation, from drift to conscious direction. How far are our social and political institutions characterised by rationalisation and conscious direction ? How far can we bring reason and intellect to bear upon our modes of existence ? We are in the habit of regarding ourselves as rational animals and we resent any suggestion that we are guided by irrational fears and superstitions. The fact is that behind man's facade of rational behaviour there exists in an active condition a more compulsive and essentially primitive, irrational mental structure. Dr. Edward Glover in his recent book, "The Danger of Being Human," tells us that despite his protests to the contrary man regulates his individual and social life by means of a primitive apparatus—an archaic mind.

Indeed the educational systems of the different nations reveal this archaic mind and a deplorable lack of rational planning. The ideal of education in the modern world is to train up men and women for freedom, beauty, good life, justice and peace. What has man done to achieve it ? Lack of freedom and authoritarianism, fear and suspicion, clanishness and primitive antipathy to neighbouring groups are the outstanding features of modern education.

We seem to think, despite our professions to the contrary, as if children were possessed of the devil ; and we take it upon ourselves the task, as Dr. Glover so aptly observes, of driving the devil out by any means. From early childhood the infant is surrounded by people who regard it to be their sacred duty to inhibit, check, reprove, repress and punish. The child, in fact, is a suspect and is treated as a potential enemy of social forms and traditions. This process of curing kills all the originality and vigour of personality and reduces the young thing to an automaton. Such authoritarian discipline in schools, as Dr. Maria Montessori has pointed out, leads to permanent inferiority complex, incapacity to put up the slightest moral resistance and spirit of blind devotion to leaders. Vitality, courage, sensitiveness and intelligence which form the basis of an ideal character hardly get the chance of harmonious development. Instead of giving freedom to the growing mind we produce in it a 'fear complex' and all minds are cast under its pressure in the same traditional mould. This is the tragedy of authoritarian education.

---

*The Paper was read at the Internationalism and Peace Section of the All-India Educational Conference, 1937.

Here lies a psychological explanation for dictatorships, militarism, war and imperialistic brigandage. Repression and fear complex, the legacy of our educational methods find expression in compensatory brutality and cruelty. The traditional education is a training for life in a hierarchical, militaristic society, in which people are abjectly obedient to their superiors and inhuman to their inferiors. 'Organised violence in the shape of war and imperialism comes easy to those who have in adolescenee undergone an authoritarian education. People who during boyhood are "bullied by some sharp tongued, hard hitting pedagogue"[1] grow into obedient citizens of an absolute state at home and believers in violent domination abroad.' Absolute obedience to national leaders and compensatory brutality and callousness towards other nations are but the two sides of the inferiority complex produced by authoritarian education.

In all states to-day conformity to the accepted standards of national and international morality is regarded as the highest virtue. Putrid nationalistic ideals of the dead past are forcibly impressed on the young minds. Popular mind polluted at the source through the instrumentality of authoritarian education is made to run along the old rut of national arrogance and fails to grasp the truth and significance of peace and internationalism. Instead of encouraging a blind acceptance of dead ideals the duty of the teacher ought to be to train up the young for a permanent revolution. H. G. Wells truly points out in his "Anatomy of Frustration" that as the pace of life increases each generation has to be "more revolutionary, critical, exploratory and creative than its predecessors." But authoritarianism and repression, the characteristic features of modern education, prove to be the grave of all idealism as to the future. Old superstitions therefore persist.

Bertrand Russel in his recent publication, "Which Way to Peace ?" notes with dismay the growth of authoritarianism in the systems of education in European countries. In the countries which

[1] Ends and Means by Aldous Huxley.

have military dictatorships, including Russia, there has been a great retrogression during the last ten years, involving a revival of strict discipline, implicit obedience, a ridiculously subservient behaviour towards teachers and passive rather than active methods of acquiring knowledge. All this is rightly held by the governments concerned to be a method of producing a militaristic mentality, at once obedient and domineering, cowardly and brutal ...From the practice of the despots we can see that they agree with the advocates of 'modern education' as regards the connection between discipline in schools and the love of war in later life.

Herr Hitler declares in his "*Mein Kamf*" that the chief aim of education is physical fitness and preparation for national defence ......by means of obedience and absolute subjection to the will of the leader which must be expressed by the teacher. Only after that the acquisition of knowledge." The entire educational system is subordinated to this ideal and sedulous attempt is made to develop a uniform type of citizens answering to the pattern prescribed by the Führer. Emotions, opinions and sentiments are standarised through propaganda for dictatorship has to produce uniformity for the sake of unity. In Italy school children are taught that perpetual peace is a dream and not a beautiful dream. Signor Mussolini's article in the 'Italian Encyclopaedia' on the political and social doctrine of fascism which is the gospel of the Italian youths, in part, runs as follows: "Above all Fascism believes......neither in the possibility nor the utility of perpetual peace. War alone brings up to its highest tension all human energy and puts the stamp of nobility upon the peoples who have the courage to make it."

In both Germany and Italy hero-worship or the worship of the Leader is a part of child education. The cult of Il Duce, like the emperor worship of olden days, is inculcated on the pupils in Italian schools. We have Herr Hitler in his actual lifetime, as Professor Gilbert Murray tells us, proclaimed to German school children as "the elder brother of Christ." Such a system of authoritarian education is bound to reduce the individuals into pliant tools in the hands of dictators. The citizens become unconscious accomplices in campaigns of organised violence, engineered by the state.

In modern Japan, as among all the Great Powers, education is frankly regarded as an instrument of state policy. The supreme purpose of education is national greatness. The divine idea of race, aggressive nationalism and Mikado worship form the very basis of Japanese educational system.[1] Even in Russia the situation has changed for the worse since the days of Lenin, due, it is believed, to capitalist encirclement and fascist threat necessitating the employment of schools as training ground for militant communists. John Dewey visiting Russia in 1928 paid an ecstatic tribute to the liberation of Russian school children from "socially irrelevant and spirit-killing regimentation." This atmosphere of freedom was the product of the educational decrees of Lenin government. The following phrases are significant:

Pupils of the older classes in the secondary schools, must not, dare not, consider themselves children and govern their destiny to suit the wishes of parents and teachers. Utilisation of a system of marks for estimating the knowledge and conduct of the pupil is abolished. The old form of discipline which corrupts the entire life of the school and the untramelled development of the personality of the child, cannot be maintained in the Schools of Labour. The process of labour itself develops this internal discipline without which collective and rational work is unimaginable...... All punishment in school is forbidden......All examination—entrance, grade and graduation—are abolished. The wearing of school uniforms is abolished.

All this was swept overboard by the "Decree on Academic Reform" issued by the Stalin Government on September 4, 1935. "Instruct a Commission," runs the Decree, "to elaborate a draft of a ruling for every type of school. The ruling must have a categoric and absolutely obligatory character for pupils as well as for teachers. This ruling must be the fundamental document. ......which strictly establishes the regime of studies and the basis for order in the school as well as the rules of conduct of the pupils inside and outside of school. Introduce in all schools a uniform type of pupils' report card on which all the principal rules for the conduct of the pupil are to be inscribed. Establish a personal record for every pupil. Every five days the chief instructor of a class will examine the memorandum, will mark cases of absence and tardiness in it, and will demand the signature of the parent under all remarks of the instructor. Underlying the ruling on the conduct of pupils is to be placed a strict and conscientious application of discipline. In the personal record there will be entered for the entire duration of the studies the marks of the pupil for every quarter, his prizes and his punishments. A special apparatus of communist youth organisers is to be installed for the surveillance of the pupil inside and outside of school. They are to watch over the morality and the state of mind of the pupils. Establish a single form of dress for pupils of the primary, semi-secondary, and secondary schools, this uniform to be introduced, to begin with, in 1936, in the schools of Moscow." [1] Thus in Russia there came to be introduced education for absolute subordination in place of education for freedom.

---

[1] On Education—Bertrand Russel.

Montessori system of education which develops initiative independence and free thought is, for obvious reasons, taboo in Fascist countries today. It is interesting to note in this connection that the Nazis dissolved the Montessori Society of Germany in 1935; and in 1936 the Minister of Education in Italy put a stop to all official activities on Montessori lines.

In "*Education and Social Order*" Bertrand Russel in a marvellously illuminating passage indicates the trend of educational policy in Europe: "Throughout the Western world boys and girls are taught that their most important social loyalty is to the State of which they are citizens, and that their duty to the State is to act as its goverment may direct. Lest they should question this doctrine, they are taught false history, false politics, false economics. They are informed of the misdeeds of foreign states, but not of the misdeeds of their own State. They are led to suppose that all the wars in which their own State has engaged are wars of defence, while the wars of foreign States are wars of aggression. They are taught to believe that when contrary to expectation, their own country does conquer some foreign country, it does so in order to spread civilisation, or the light of the gospel, or a lofty moral tone, or prohibition, or something else which is equally noble. They are taught to believe that foreign nations have no moral standards, and, as the British national anthem asserts that it is the duty of Providence to 'frustrate their knavish tricks'—a duty in which Providence will not disdain to employ us as its instruments. The fact is that every nation, in its dealings with every other, commits as many crimes as its armed forces render possible. Citizens, even decent citizens, give a full assent to the activities which make these crimes possible, because they do not know what is being done, or see the facts in a true perspective." Education, including insidious State propaganda through the press, film and radio, is chiefly to blame for this state of affairs.

---

[1] Max Eastman's "The End of Socialism in Russia."

A corrective to this bellicose patriotism is a frank acceptance, so far as educational system is concerned, of internationalism as the basis of nationalism. In the significant phrase of Ramsay Muir we live in a world politically, economically and culturally interdependent. In fact civilisation as we understand it today is a composite product; "the main currents of civilisation has never run for long through one people or one locality. Civilised life, like its components, science, music, painting, commerce and manners, is international if taken as a whole, although the people of one locality or another take the lead at any one time and in any one component of civilisation." [1] There is no hope for international peace so long as this fundamental unity of the nations is not fully realised and given its proper place in the life of the nations. There must grow up in the midst of the warring nations of today new generations of men and women who have developed an international outlook broad based on the fact of world unity. This will require an abandonment of educational chauvinism and an honest acceptance of the international background of the political, economic and cultural aspects of national life.

In this connection H. G. Wells' proposal for a "World Encyclopædia" is of absorbing interest. It is a scheme for the reorganisation and reorientation of education and information throughout the world. The 'World Encyclopædia, would be a row of volumes in which the young folk would find in clear and understandable language, up to date ruling concepts of the national, social and world order. "This World Encyelopædia would be the mental background of every intelligent man in the world...such an encyclopædia would play the role of an undogmatic Bible to a world culture. It would do just what our scattered and disoriented intellectual organisations of today fall short of doing. It would hold the world together mentally."

Authoritarian discipline and education produce extreme submissiveness to leaders and a permanent inferiority complex accompanied by compensatory brutality and cruelty. Citizens, therefore, become on the one hand, docile and passive subjects and on the other, willing tools in the hands of the leaders of organised murder which we call war. Secondly, false national pride, false patriotic teaching, false history, false economics and politics make the citizens unconscious accomplices in war and imperialistic brigandage.

---

[1] Delisle Burns : History of International Intercourse.

As an antidote to these evils reliance has to be placed on education based on freedom. The young folk of all countries must be saved from authoritarian discipline and education which cramps and deadens the soul; opportunities must be created in the educational system for the untrammelled expansion of the human spirit. Finally, the system of education must recognise that nationalism, unless broadbased on internationalism, is bound to lead civilisation to the verge of destruction.

ULTIMATE CONSTITUENTS, ATOMISTIC MATERIALISM, FREE WILL AND THE DETERMINISM OF NATURE.

KAMALESH RAY, M SC.

We live in a period of revolutionary transition. We are fortunate. It is interesting, it is thrilling. It is interesting to those who care to think on the phenomena of Nature and on the problems of Life.

The system of investigation is the most logical and rigorous in pure Science, in which thought and philosophy are continuously aided and carefully checked by experiments which are but the means to the fruitful progress.

The atomistic view of Matter and of the Material Universe is of long date. Democritus (460-370 B.C.) in his materialistic philosophy asserted that the universe is only a configuration of empty space filled with almost infinite number of material atoms which combine and separate differently to bring about different objects and phenomena. Nevertheless this was a 'philosophic speculation' which may be contrasted from 'scientific truth' in the true spirit of the term.

Democritus was a materialist, and Epicurious and Lucretius were no less renowned for their materialism. It was perceived from such an early date that all phenomena could be resolved ultimately into those of atoms and their motions.

There are three phases of Science. The first part is the accumulation of facts and figures or the 'experimental data.' When sufficient data are available, the next duty is to arrange them in a system to fit into a consistent thought. This is the act of theorising or finding out of the general principle and law. There is yet a broader field with a wider scope to think, to interpret, to go deeper and deeper by logic. This is the real field of philosophy.

We shall first discuss briefly some of the wonderful experiments and discoveries which lead to the modern philosophy, before we step into our proper subject of discussion.

In 1810, Dalton published his celebrated Atomic Theory of matter, based on calculations and experiments. The Daltonian atoms which guide the internal chemical process of combinations and reactions, are found now-a-days too gross. Much finer and more subtle corpuscles have been identified within the last forty years.

During 1816 to 1819 Michael Farady made extensive researches on the splitting up of compounds into their chemical elements by passing electric currents through them. This fact clearly showed that there is a close intimacy between 'matter' and 'electricity,' although the exact relationship was known from the experiments of Sir J. J. Thomson, only in 1897. He showed that when electric current (discharge) is passed through a highly evacuated tube, a stream of minute electrical (or, 'electromaterial', as one might properly call it) corpuscles flow from one end of the tube to the other. These particles are the 'electrons' which are recognised as one of the ultimate constituents of matter and electricity.

Measurements show that an atom is a finite mass concentrated within about ten-millionth part of an inch, and weighing about thousand-million-million-millionth part of a gramme. We have hardly any conception about such small magnitudes; nevertheless, we can measure them off very accurately. An electron is much smaller than an atom; a hundred-thousandth part in size and two thousandth part in weight. An electron carries negative electrical charge on it.

Later in 1913, Rutherford and Bohr proved that an atom is a dynamic unit of the revolving electrons round a heavy and positively electrified atomic 'nucleus.' The picture is much the same as that of our solar system with the sun (nucleus) at the centre of the revolving planetary system. Although apparently an atom is only an extremely minute electro-material solar system, the law and order in the atom is entirely different from those either of the planetary system or of ordinary electricity applying rigorously to every other case. This drastic difference between the macorscopic and the sub-atomic world was known only when the keys (X-Ray, electron, radium) for the study of the interior of atoms were discovered in the earliest dawn of the present century.

Closer study shows that the electrons do not present yet any sign of further splitting, while the nuclei of atoms are found not to be elementary units. The structure of nucleus remains still a mystery, and the greatest attention is turned towards it in all parts of the scientific world. So far known, a nucleus is a compact bundle of protons and neutrons ; both of them are nearly of equal weight but the former is positively electrified. In addition to these elementary 'particles,' the amount of 'energy' involved and embeded in a nucleus is of considerable importance. We have also other primary particles of matter in addition to those mentioned above; and further investigations are in progress.

But, what is an electron, or, what is electricity after all? These are leading us into the problems of metaphysics. Of course, in that case, the form of the metaphysics would be a part of physics and nothing really 'beyond' it. We are propelled towards abstract from the gross concrete. And, how far can we really attain by simple thought and argument? So, man has devised a powerful instrument to aid the human intellect. It is Mathematics. Peddie remarks, "Mathematics is a system of symbolic logic constituting a machinery for the evolution of results to which the finite unaided human intellect could not otherwise attain."

On the other side, Energy forms another vital part of the universe. The energy might be primarily ascribed to those of the atoms, *i. e.*, the kinetic energy of atoms. But does not "Light" present a different kind of energy which may be distinguished from the atomic motion? The nineteenth century is the glorious age of the so-called classical physics, during which a great advance in the experimental and theoretical optics was made by Huygens, Young, Maxwell, Hertz and other prominent physicists of the time, and 'light' was proved to be 'waves.' Formerly it was supposed to be the undulations in the hypothetical fluid—the ether—filling the empty space. But later, Maxwell and Hertz proved conclusively that light is the alternating electric and magnetic forces varying periodically (wave like) and propagating through space with the tremendous velocity of 186,000 miles per second.

It is striking that matter and light are found more or less to be electrical phenomena.

The subtle experiments of the twentieth century have shown that both matter (electron) and energy (light) exhibit particle as well as wave nature under suitable conditions. This discovery and the subsequent theoretical explanations have begun a new era of the atomic physics.

The ultraviolet light, the X-rays and the gamma rays from radium contain very high energy in every 'quantum' of radiation and this high energy contents make them behave like high speed 'particles' so as to knock the electrons out of a metal surface on which the light strikes. This duality of nature, or, the 'wave-corpuscle' aspect is very interesting and it has disclosed a good deal of inner mysteries of Nature.

During the last thirty or forty years we have found that there is difference between the laws of Macroscopic world and those of the Microscopic one. The laws of the macroscopic world are the gross approximations of more subtle and more fundamental general laws of the microscopic world. In Jeans's language—"We, as physical machines, are built on a scale which is large compared with the scale of light waves and electrons from which it has resulted that our first physical experiments, as a race, have been concerned with matter also on a scale very large in comparison with its ultimate structure...The fact seems to be that the old laws are not, so to speak, fine-grained enough to supply the whole truth with regard to small-scale phenomena."

In fact, it is easier to find out the probable cause and process of carving out the universe, but it is difficult to determine the original driving forces on the electrons, or in other words, the intrinsic vitality of the dynamic restless universe.

At any rate, however, a naturalist would seek the explanation of the phenomenal universe in terms of the ultimate entities he has been able to discover.

The extreme problem is that of 'Life' which world is still beyond the easy scope of science hitherto developed. It must, at the same time, be emphasized that science is preparing to handle the problem adequately, through the strenuous investigations of natural sciences now on the way to rapid progress.

Pure sciences like Physics and Chemistry, together with Biology, medical science and the science of psychology, it is pertinent to say, are just beginning to unveil many of the truths and mysteries of life. Genetics and evolution, at one time, were considered hopelessly a phenomena of the supernatural, so that nothing was left for the 'insignificant' man to ponder over the 'great affair.' Greatest social and ecclesiastical torment had to suffered by Charles Darwin when he first published his celebrated works 'The Origin of Species' and 'The Descent of Man.'

What is Life? Can it be explained in terms of molecules, atoms and the electrons? The atheistic materialism of Democritus regarded the soul as one body within the outer frame, made up of much finer, purer and more delicate atoms. The cause of motion of these atoms were guided by laws and necessity,. since, as he argued, 'nothing happens at random.'

To be sure that life is not matter, but certainly, as a modern materialist must say, it is due to a particular state of matter. We cannot, in fact, think or perceive of a bare life or 'soul' independent of a body (matter).

And what makes a dead—and a living—being different? Is it because a living being can move? Well, a dead body can also be made to move by the aid of a machine or electricity. Then what? It is because, as we say in a plain language, that a living being can move and act 'of his own accord.' It is technically a problem of 'free will.'

The question is raised,—"Can we, or, do we move and work and act according to our free will? Or, are we predestined, as an atomic machine in the endless chain of causality, to work, to think and to do all that we actually do? Are we really responsible for our acts?"

The law of causality is very apparent and a well-established principle of Nature, which man has come to know from the earliest observations.

There are different schools supporting or discarding the deterministic view of Nature. It is really one of the most fundamental problems.

It is well known how the planets move. The experimental observations and the subsequent calculations in the Nautical Almanac are scarcely betrayed by the astronomical bodies This is only because the observations are so very 'certain.' So, the macroscopic world is a world of certainty; it is determined and determinable, so that the causality is also a subjective truth which is of immense importance. What importance or meaning is there of something being purely objective? In fact, it is absurd to think of it, for, the very idea of 'thinking' brings about the subjectiveness. So a purely objective thing 'does not concern us.' So also, purely subjective reality is an absurdity, since, it is impossible for us to think of what we have never experienced at all.

We had just been considering the question of determinism. If we conceive the universe as a perfect machine of causality (determinable), the scope of ' free will ' degrades to the definite trend or course governed by the electronic motions—from the unknown infinite past. We are then merely a part of the universe-machine, acting according as the atoms and electrons move, collide, combine and separate.

Before taking up to check the validity of the above philosophy we must confess that such an idea is disappointing and condemnable to those who are active and consider themselves as free thinkers. Deterministic theory is detrimental to society. We, as rational beings, cannot but give a high place to ' freedom of will.'

Among the materialistic advocates of free will in atoms we may name Epicurius and Lucratius. They had almost anticipated Prof. Clifford who expressed that " a moving molecule of inorganic matter possesses a small piece of mind-stuff.'' And, as regards the calculableness of the future events out of the present atomic configuration of the world. Epicurians perceived it to be impossible. They ascribed to atoms the power of catastrophic deviations, introducing an incalculable element into the microscopic system. But this view is certainly not a purely materialistic one, for, ' the power of deviation ' obviously implies something supernatural or supermaterial.

But this ' power of deviation ' is now-a-days ascribable to purely physical process.

The old schools said that all phenomena could be reduced ultimately to atoms and their motions,—but modern materialists must replace the ' atoms ' by ' electrons, etc.,' and we know how subtle these electrons are. Professor Compton showed how a ray of X radiation and an electron collide like two billiard balls and are mutually thrown away (scattered) in different directions. The light (X-ray), in this case, behaving as a shooting particle ! The results of Compton's investigation have far-reaching consequences and he was awarded the Nobel prize in 1927.

As every phenomena can be reduced to electrons and their motions, so also every observation, as slight reflection would show, would be reduced ultimately to the optical observation of the ultimate electrons. And Professor Heisenberg has shown that the very process of such ultimate observation is to introduce into the system an element of ' uncertainty ' of deviations. So that the future becomes indeterminable.

Let us consider one of the processes of observation of an electron by light. We consider a utopian condition of being able to see an electron through a powerful utopian microscope. It must, at the same time, be remarked here that the power of the microscope should have to be increased hundred-thousand fold of the most powerful one hitherto constructed, in order to see an electron through it. It is impracticable, but we consider the utopia for argument's sake.

In order to view an object it is necessary to illuminate it by light. It is, further, a scientific truth that small objects require light of much smaller wave-length, otherwise the image formed in the microscope would be blurred and ill-defined. So, it is obvious that, in order to see an electron, we must employ X-rays of every short wave-lengths. But as already said, the rays would produce a knock-away impact with the electron (Prof. Compton). The accuracy in the determination of the initial motion of the electron is therefore impossible. The motion thus becomes ' uncertain.' Again, if we had employed longer waves of light, the amount of inaccuracy of motion would be necessarily much less, but on the other hand, the image would become blurred so that the location is much the uncertainty. The above consideration is absolutely independent of the defects of the instrument (microscope) which is supposed to be constructed perfectly.

It would therefore be impossible for man to determine the causality in the ultramicroscopic subtle world, even when he would be aided with mechanically perfect instruments. We have thus arrived at the truth of ' Indeterminacy of Nature.' This is perhaps the last veil with which Nature would protect herself from the penetrating look of the human intellect. There is nothing of pessimism in it, for, it is only a ' truth ' at which we have arrived ; moreover, there are infinite mysteries in Her still to be solved by man. The quest for truth is endless. Explore, advance, proceed ! This is the Dynamics of Life.

Calcutta Review/1938

WHAT IS HINDUISM ?

B. K. CHATTERJEE

Nagpur.

IT is often said that while it is possible to indicate definitely what other religions like Christianity, Buddhism, Mohamedanism are, it is not possible to define Hinduism exactly. For there is so much difference between the opinions and customs of different schools of Hinduism. A little reflection will, however, show that this view is not correct. For there are important differences between different sects of other religions also, *e.g.*, between the Mahāyāna and Hīnayāna sects of the Buddhists, between the Shias and Sunnis of Mahomedans, between the Roman Catholics and Protestants of the Christians. It may be urged that, in the case of religions other than Hinduism, although there may be differences, there is a substantial unity in fundamental concepts on account of which the different sects may be included in a common designation. But among the different sects of the Hindus also, there is fundamental unity in many important matters. In the first place all the different sects of Hindus acknowledge the Vedas as the supreme authority because revealed by God and, therefore, free from any possibility of mistake. It is well known that each of the different sects of the Hindus acknowledges a preceptor or Acharya as the exponent of that particular sect, *e.g.*, Shankaracharya, Rāmānujāchārya, Madhvāchārya, Nimbarkāchārya. There is of course a good deal of difference between the doctrines expounded by these preceptors, but they have all accepted the unquestionable authority of the Vedas which includes the Upaniṣads. As all these Ācharyas accept the authority of the Vedas, there is agreement between all of them on certain fundamental principles of the Hindu religion, which are based on the Vedas. These fundamental principles may be briefly stated as follows:—

There is one almighty God who has created the universe. There was a time when the universe was not in existence. This time is called the Pralaya. Before the Pralaya there was another creation similar to the present creation. The cycle of Pralaya and creation has had no beginning. The individual soul is indestructable. It has neither beginning nor end. The individual soul experiences, pleasure and pain as a consequence of the good and bad acts performed before, either in this life or in a previous life. Individual beings are born again and again. A man who does good acts goes to heaven after death. There he enjoys the pleasures of the senses for a limited period and is then reborn on the earth. A man, who does evil acts, goes to hell after death where he lives for a limited period, and is again born on the earth. Some men may not go to heaven or hell at all but are born immediately after death. The cycle of birth and death will never completely stop until a man attains God. Besides the supreme God, there are a number of minor deities (Indra, Vāyu, Sūrya, etc.) who have been created by God and have been endowed with much greater powers than man. As stated before all these doctrines are common to all the different sects of Hindu religion.

If the Vedas cannot be wrong, it follows that there cannot be any contradiction between different portions of the Vedas. Where there appears to be such a contradiction it must be concluded that the contradiction is merely apparent and is due to the fact that the true meaning of the passages has not been understood. In the Pūrva-Mīmāṃsā of Jaimini and the Uttara-Mīmāṃsā of Bādarāyaṇa or Vyāsa it has been explained how apparently contradictory passages of the Vedas and Upaniṣads are to be reconciled. The principle according to which such a reconciliation has been effected may be broadly stated thus. If there is an apparent discrepancy between different passages, it must be inferred that both the passages were not meant to be interpreted literally. It should then be considered which of these two passages should be interpreted literally and which of them in a figurative way so as to accord with the general spirit which is clearly discernible in other passages about the meaning of which there cannot be any doubt.

Besides the Vedas, there are other sacred books of the Hindus which may be included in the general term, the Smṛitis. They comprise of the Rāmāyaṇa, the Mahābhārata, the Purāṇas and the Dharma-Śāstras (the Codes of Manu, Yājñavalkya, etc.). They were written by persons versed in the Vedas in order to present in a simpler form the religion of the Vedas. The Dharma-Śāstras lay down in detail the duties of each man throughout his life. Of course separate duties are prescribed for separate castes. In all books mentioned above it has been stated that the caste, as a hereditary institution, is based on the Vedas. It has been called by the name of Varṇāśrama-Dharma in which the society has been conceived as a hermitage in which men can live together in peace and amity if they follow the rules of Varṇāśrama Dharma. Every man should consider his daily work as enjoined in the Śāstras to be the means of worshipping God. The profession which is prescribed for a particular caste is conceived to be, for all men born in that caste, the best way of worshipping God. This is indicated by God Himself by giving a man birth in a particular caste. Thus we find another fundamental principle common to all the different schools of Hindu religion, namely, that the Smṛtis accord with the religion of the Vedas, and should be taken by the Hindus as their guide in life. Human reason, they have all said is apt to make mistakes, mainly owing to its being subject to attachment for and prejudice against different objects in life. The Vedas being the voice of God are free from mistakes. The Smṛtis being based on the Vedas are also free from mistake, their authority being only subject to the supreme authority of the Vedas. When there is a clear injunction in the Śrutis or the Smṛtis, a man must take that as his guide. When there is no such injunction, he should follow the conduct of pious men versed in the Vedas. It is only when there is no injunction in the Śrutis or Smṛtis and when a man cannot get the benefit of the example of a pious Vedic scholar, that he has to decide a matter according to his own reason. He cannot rely on his own reason against the Śrutis and the Smṛtis, which embody the reason of God.

It may be asked, if there is unanimity among different schools of the Hindu religion in all these matters, what is the difference between these schools? The difference lies almost entirely in the interpretation of passages of the sacred books. No school questions the authority of the sacred books, *viz.*, the Śrutis and the Smṛtis. But the different schools are not agreed about the proper way of interpreting those books. By far the greater portions of these sacred books do not of course lend themselves to different interpretations. It may be said generally that there is no difference in interpretations of the Smṛtis. The teachings of the Rāmāyaṇa, the Mahābhārata and the Purāṇas are very clear and there cannot be any important difference in interpreting them. The Dharma-Śāstras also (namely, the Codes of Manu, Yājñavalkya, etc.) are interpreted in the same manner by the different schools. These Dharma-Śāstras are

4

simple rules of conduct. A Brāhmaṇa student should do this and that, should not do this and that; a Sūdra must do these things, he must not do those things. The Dharma-Śastras go on in this way. So they cannot be interpreted in different ways. This is the reason why there is so much similarity between the habits and customs of different sects of Hindus. It is mainly with regard to certain passages of the Vedas that there is difference in the interpretation put by the different schools. The language of the Vedas is very difficult, and the subject-matter is sometimes very abstruse. The Upaniṣads, which form a part of the Vedas, deal mostly with the nature of God and the soul, the means by which the soul can attain God and the state of the soul when it attains God. The relevant passages in the Vedas and Upaniṣads dealing with these abstruse subjects have been differently interpreted by the different schools. Thus Śaṅkarāchārya says that Brahman is without attributes, good or bad. But Rāmānujāchārya says that He is the repository of all good attributes, and is completely free from the slightest tinge of a bad attribute. Again Śaṅkara says that the human soul is essentially identical with God; but Rāmānujāchārya says that the human soul is only a part of God. According to Śaṅkarāchārya when the soul attains liberation it becomes one with God; but according to Rāmānujāchārya when the soul attains liberation it does not become one with God, but is blessed with the realization of God throughout eternity. It is only in such matters that there is difference between the different schools. There is no difference about the details of the right conduct.

THE ONE AND THE MANY

PANDIT SITANATH TATTVABHUSHAN

IN Christian countries Unitarianism wins an easy victory over Trinitarianism by showing that the one cannot be many and the many cannot be one, for they are contradictory to each other. In the philosophical thought of this country Advaitavada, Monism, gains the same kind of victory over Dvaitavada, Dualism, and Visistha Advaitavada, Qualified Monism, by the same argument. The argument is the commonly accepted argument of Non-contradiction which governs both common sense and common philosophical speculation. Trinitarianism in the West and Dualism, quailfied or unqualified, in the East, have reigned and are still reigning, though they have not always been able to defend themselves by logic. They have reigned because they satisfy the higher instincts of the human mind better than Unitarianism and Monism. But for a century or so, they have not been satisfied by merely appealing to these higher instincts, but have heen employing a logic higher than the one commonly accepted. This higher logic has been growing ever since Kant suggested in his *Critique of Pure Reason* that logic is concerned not merely with the form and expression of thought, but also with its inner structure. The inadequacy of the current formal logic and the idea of a higher logic indistinguishable from metaphysics was first shown in Hegel's *Science of Logic* and its lesser and popular form in the first part of his *Encyclopædia of the Philosophical Sciences*. The British Neo-Hegelians from Sterling and Green to Bradley and Bosanquet, and Dr. Hiralal Haldar in this country, have clearly shown the nature of this higher logic to those who care to know it. The present writer has, in his humble works, done something to show what it is and its bearing on religious thought and life. What we say is not that the principle of Non-contradiction is not true, but that it is inadequate for the highest stage of thought. Common sense and the special sciences dealing with particular spheres of knowledge are based on abstraction, a necessary abstraction. They make distinctions, practically taken as divisions, and show that things conceived as having a fixed definite nature cannot be other things also conceived in the same manner. Without these distinctions and the opposition they imply, ordinary thought and the empirical sciences would be impossible. A is A and not not-A. Matter is matter and not life. Life is life and not mind. These oppositions are absolutely necessary in the common concerns of life and in the sciences which make civilization possible. But there is a higher science that sees relation in things distinguished, and relation implies both unity and difference. Call it Logic, Metaphysics or Theology, it sees ultimately that the One is many, and the many are one, however absurd this may seem to common sense and to those who do not know or do not care to inquire into the existence of such a science. This science is based on a deep insight into the nature of the self, whose very life consists in transcending itself, positing a not-self and yet returning from this diremption or differentiation to its unity. The conclusions it arrives at are therefore repugnant to those who know no higher logic than the one based on Non-contradiction. This formal logic is quite incompetent to deal with the mutual relations of the Finite and the Infinite, and the higher emotions and deep realisation of God to which these relations lead. The current Maya theory, which arrives at an Unqualified Monism, denying the reality of the many and the reasonableness of worship, applies the principle of Non-contradiction to these higher matters and argues that if the One is real, the many are unreal. According to it, what the self sees, hears, touches, smells and tastes are *not* the self; they pass away, partly in the waking and dreaming states, and wholly in dreamless sleep, but the self persists, and hence, the theory infers, the self is real and the objects of sense unreal. Ordinary unphilosophical thought proceeds in the same way. To it sense is all-in-all and the supersensuous hazy and uncertain. So, what appear as material objects are to it real and the one self to which the many appear, is unreal. It does not see that the knowing self, the subject to which temporal and spatial objects appear, has not the formal identity to which contradiction is opposed,—that the self is both different from and one with the objects it knows. The seer is *not* the seen, yet *is* the seen, for the seen is meaningless without the seer. The seer is distinct from the seen, but it overlaps this distinction and includes the seen, as it is more than a seer and is also a hearer and toucher. The self is *here*, it knows *this;* but it is also *there* and knows *that*. The self is *now* and knows the present, but it is also *there*, and knows the past and the future. In matters of space and time, therefore, it transcends the formal law of Non-contradiction.

Again, the self is an individual and is not other inividuals; but it is conscious of them and would not be conscious of its own individuality without knowing them; therefore it *is* both they and is *not* they. Here also the self is not subject to the law of Non-contradiction. Besides, the self knows it is finite; but it knows also the Infinite, which both includes and transcends it. If the Infinite were not in it as its Higher Self, it would not know itself as finite; it therefore both *is* and is *not* the Infinite, and thus beyond the law of Non-contradiction.

We thus see the error of Unqualified Monism and the baselessness of its objections to the worship of God. The Monist says we make God a finite being by adoring him. If it were so, the Monist also would make him Absolute finite by thinking of it, as he does in propounding his system of Non-dualism. But neither we nor he makes the Infinite finite. In both adoring and thinking we indeed make distinctions, but we also transcend them. Identity in difference, the One in many, is necessarily implied in all thinking, feeling and willing. Any system ignoring this truth is not philosophy, but mysticism based on abstraction. In *aradhana*, *dhyana* and *prarthana* —adoration, realisation and prayer,—we feel we are one in essence with God, but different from him in manifestation. Manifestation is being for another, as Hegel defines it in his *Lectures on the Philosophy of Religion* (Vol. III, p. 2 of the English translation). The many, all our different spiritual possessions, are eternally contained in the One, in God. In this sense he is one, but not an abstract, undifferentiated (*nirvisesha*) one; he is many in one, one in many. Neither the many nor the one has any meaning apart from the other. In worship as well as in other phases of our life, this unity-in-difference is clearly realised. In perception God manifests himself to *another*. Perception as an act would have no meaning without *another* to experience in time what exists in God eternally. In remembrance *another* gets back from God what the former forgets, which God cannot do. In re-awaking from sleep *another* experiences what the Sleepless can never do. In loving, one loves another,—loves him *as his own*. Without this unity-in-difference love would be meaningless and valueless. If the one alone existed, and not the many, all that, according to the Maya doctrine, seems to exist or happen would never seem to do so, for the Infinite cannot be under illusion for a moment. Illusion, and in fact every form of imperfection, unmistakably proves the existence of the finite in necessary relation to the Infinite, the many in essential relation to the One. The many finites, though apparently contradictory to the One Infinite when conceived in an abstract fashion, are not really so, and therefore are not unreal. In concrete thought, that is, as conceived in relation to one another, they are both real and constitute the real world of unity-in-difference, an undoubting recognition of which lies at the root of all human concerns,—religion, social progress, science, politics, etc.

HAVELOCK ELLIS—THE PROPHET AND MYSTIC

MAKHANLAL MUKHERJI, M.A.

THE figure of a prophet looms large in popular imagination even to this day in his antiquated, glamorous garb as a dreamer of dreams and a visualizer of visions. But while the nucleus of prophecy consists undoubtedly in such a dream-like quality, it is not in terms of that quality alone that we ought to judge severely of a prophet. In such terms it will be difficult, nay well-nigh impossible, to speak of a prophet in the twentieth century. Time was when the prophet, standing in the nakedness of faith, went wild with his frenzy of visions and the oracle could command the people to obedience under a divine fear. But our modern mind has outgrown that stage of absolute credulity and has become on the whole so analytically inclined that his very assertion of such a right will now have to stand as a guilty thing at the bar of one psychological method or another. The prophet who can pass muster under such a change of atmosphere is the one who is himself an acute psychologist and has been nurtured in the best of scientific tradition. But a psychologist, if he is really acute, will be more ready to pay deference to his introspecting habit and accept a dawning of ecstatic experience, if such is vouchsafed to him, as a datum of exotic psychological interest. So the sophisticated tendencies of modernism go to frustrate all chance of a prophet of such oracular ideology ever combining the rôle of a scientist, not to speak of a psychologist, in any intelligible sense. Yet failing such a combination, a prophet is a mere visionary, and to acknowledge him on his own authority is a retrograde step, a sign of degeneracy, which must on no account be tolerated by our age. No wonder that Carlyle, enamoured of the past, sang so beautifully the dirge of the prophet for all time to come.

It appears, however, that it is because we have accustomed ourselves to think of the prophet in the historical setting of a particular epoch that we have lost the vital universal significance of the symbol which the prophet stood for and which is equally authentic for every age and clime. Had we not been too much obsessed with the oracular prophet, had we not been the dupe of an overwrought imagination in the reconstruction of the past, it would not have been so easy to confuse the symbol with a specified type of prophet, suited to a different cultural epoch and to have let the symbol itself die out in meaningless oblivion.

But really we cannot standardize the figure of a prophet in this off hand manner. There is no gainsaying the fact that the oracular halo of the prophet belongs more to the idiosyncracy of the prophet than to the essentials of prophecy itself. So much so that this oracular character, which is doubtless an abnormal manifestation, is found more pronounced in its elemental force with prophets of a particular, *viz.*, the emotional type. But even historically speaking, all prophets do not come under this single category. For, the same ecstatic capacity is evinced by prophets with a dominant intellectual temperament, but in their case the emotional rapture is toned down and assimilated in its entire meaning in the organized feeling of peace and quietude borne in upon the entire personality. The fruition of the spiritual process of contemplation, which is the true destiny of a prophetic soul, may either be indicated in a serenity of poise and possession or else in a more elemental, restless fashion, shaking the personality to its subtlest fibres by an overwhelming suddenness for which the ground was not so well prepared. While the experience of both has the same ecstatic quality in the affirmation of a direct communion with the Beyond, there is yet a marked difference of tone and temper which springs from the peculiar disposition of the individual in his reaction to, and receptivity of the response. So that while it takes possession of one like a cataclysm of awe and wonder, it leaves another calm and serene without the least trace of egotism. It may be because we do not sufficiently take into account the difference of temperament so manifested that we fail to recognize the latter type of a prophet, who is not so violently reactive and who finds it difficult in his nature to fling out jeremiads in the old, impetuous manner. We appreciate other sides of his achievement, if he has them to his credit, and yet miss his true dignity of a prophet in the large and vital sense of the term.

In Havelock Ellis we are confronted with a prophet whose achievement as a master psychologist in the domain of sex has overshadowed his unique personality as a prophet. The popular estimation has taken the line of its own interest, and has found it convenient to disregard the interest of his personality. This need cause no surprise in us, for we have found how hard it is to disabuse the mind of the fixed idea of a prophet in the grand style. Yet unless we can get rid of this our habit of standardization, the paradox of a prophet being also a psychologist in all sincerity and strength will persist in its absurdity, although when the paradox is the paradox of a life, we shall have to reckon with it and rise equal to the living appeal of the complex personality as a whole.

Moreover, Havelock Ellis illustrates the type of prophet whose mystical experience has taken the colour of his intellectual temperament and instead of making him an enemy of science has signalized in the calm, impersonal detachment of a scientist a way of preparation for the attitude of serene contemplation of the mystic. For, the impassioned joy of being transported out of self, which is the essence and core of mystical experience, has a ring of familiarity about it for the rationalist who is alive to the mystery which deeply dwells in the heart of reason, making it hourly possible for him to be so transcended out of his self into the non-human world of thought where neither good nor evil matters, but Truth reigns supreme in its self-revealing light. For such a mind, mysticism sheds off its gorgeous fantasies and becomes like the joy of the sun and air a spontaneous way of quenching its spiritual thirst which takes on new impulses and brings ever new delights so long as the span of life lasts. To concentrate on the flame and ignore the candle is an emotional type of mysticism which Havelock Ellis neither embodies nor preaches. His is the mellow, rational type of mysticism that is enjoyable in its purity and sweetness; and yet is compatible with any intellectual pursuit, so that the joy of understanding is reinforced and increased a thousandfold. This rationality, however, does not mean the intellectualization of a feeling nor the etherealization of the intellect, but is the higher phase of the same natural consciousness that has transformed the animal instinct of sex into the specifically human emotion of love. It is thus that the sexual impulse in its human reference has a rational tone that makes it qualitatively different from the mere animal instinct and possesses for the individual the significance of his own inward growth, of an abounding consciousness of freedom. In the same way the mystical experience in a heart-felt, natural manner acquires an expansive, rational quality; and in so far as it fails in such harmonious adjustment, it bespeaks an imperfect or morbid twist in mental development for which mysticism can hardly be held responsible. So the message of Ellis culminates in the joy of fine living, not in the joy of fine thinking. This joy is the outcome of the tremendous functional energy of the instincts and impulses being redintegrated in the pure freedom of soul-consciousness, in the will-less bliss of contemplation. The fashion of fine thinking, on the other hand, is to anathematize all such impulses and to dwarf into nothingness the absurd, illusory moments that restore to the dance of life its spiritual rhythm. Thus the spiritual urge of life as a heroic adventure is smothered into empty quibbles by an omnipotent dialectic of negation in its vain quest of an ethical perfection that is yet to come. It is rather in the positive transfixion of spiritual power, tickling over the whole course of our vital life, that we can contribute towards its rationalizing tendencies and yet as a philosophic spectator contemplate the 'raw stuff' of life—its perpetual smiles and tears, its free, fantastic absurdities, its chastened light of love.

Ellis is one with great mystics in his affirmation of the Supra-rational being a category by itself on the strength of his personal experience. So he writes: "Even the simple man may be one with great mystics who all declare that the unspeakable quality they have acquired, as Eekhart puts it, 'hath no image.' It is not in the sphere of intellection, it brings no knowledge; it is the outcome of the natural instinct of the individual soul." It is thus in the culmination of the inwardizing tendency of contemplation when thought buries itself in the felt moment of communion with the Supra-rational that the object of religious impulse is realized as being rooted in the mystery and soul of things; and a glimpse is vouchsafed of the Mysterious that of itself has controlled and guided the surrendering soul by actualizing the unique conditions of Its manifestation. So what image or concept can there be to characterize the all-embracing and yet the most intimate sense of revelation of Beauty, Joy and Truth? Carrying with it no image, the incommunicable 'taste of the Divine' can hardly be confused with the enjoyment-taste of an æsthete where the image-form is always striving for its appropriate expression. Similarly carrying no concept, the attempt of the intellect to express the unfamiliar by the familiar breaks down into recurring analogies which can hardly do justice to the ineffable state of the mystical emotion. In thus vindicating the esoteric spontaneity of the mystical experience, Ellis reveals his unmistakable kinship with the fraternity of genuine mystics. His message, proceeding, as it does, from 'a psychic centre that is at one alike with itself and with the not-self,' remains in the sure tradition of the mystic and prophet. It is not the message of an academic philosopher with conditional and sceptical cliches. Having undergone spiritual travails, he bears in his utterance the impress of one who has attained the Truth in which the whole meaning and expression of reality is gathered up and has blossomed forth as the undying flower of the Eternal. Give to it any name and it will smell as sweet. Verily has Plato said: "Many are the wand-bearers, few are the mystics."

So not in thinking with him, but in feeling with him that we can make the flint of our soul catch the ethereal fire. For this nothing is more needed than that we should stand face to face with our self as the supreme fact and undergo a life of spiritual stress so that the free motive of our impulses, transmuted in soul-consciousness, may acquire a richness and fullness of meaning. When we shall be so spiritually alive, our preoccupation with so-called 'hard facts' will yield place to the more enduring facts of feeling that are the main-spring of our personality and continue in their energizing significance as long as life itself endures. The 'happy chance' of each one of us being blessed in his individual way with the mystical experience will thus be brought nearer to fulfilment, and the dawning consciousness of the Eternal will shed its moulding influence over all our thought and action. Our early experience of tension and antagonism in spiritual struggle will set a keener edge to the delight born of the emotional harmony of being at one with one's self and the universe. That is the hopeful burden of his message. Let us put it in his own inspiring words: "The possibility of reaching the natural harmony is thus not necessarily by virtue of any rare degree of intellectual attainment, nor by any rare gift of inborn spiritual temperament—though either of these may in some cases be operative—but rather by the happy chance that the burden of tradition on each side has fallen and that the mystical impulse is free to play without a dead metaphysical theology, the scientific impulse without a dead metaphysical formalism. It is a happy chance that may befall the simple more easily than the wise and learned."

While the Western mind may look baffled with this message of Ellis, the Eastern mind is delighted to find in it a welcome recognition of the positive mysticism of the Tantras. The Tantras assert it as a realized fact of spiritual life that the tremendous energy underlying our primal impulses and instincts, when shorn of all crusts and accretions, is capable of being concentrated on the spiritual plane by a practical course of discipline which does more to sublimate our impulses in their rational suggestion than annihilate them root and branch. By so doing, the *sādhaka* or the initiate realizes a conscious mastery over nature being in direct contact with the divine in nature. This widest sense of serene power in tune with the Infinite Power is the final achievement of spirituality according to the Tantras. And Ellisian mysticism works out the same secret by informing what is healthy and universal in the reactionary romanticism of Rousseau with a realized spiritual content. But even apart from this special appeal to the Eastern mind, no sensitive soul, we believe, can be impervious to the message of Ellis as prophet and mystic and yet feel lovingly for Ellis, the uncanny expositor of the mystery of sex. For, one magic art has inspired them together and made them whole—the art that transforms "the spirit of love into light that shall illuminate the night of life for those who pass darkly through it."

BENGALI NATIONAL POEMS

NRIPATI KANTO ROY, M.A.

SPIRIT OF THE POEMS

HERE in India, the idea of nationality originally implied a religious kinship accentuated by a spirit of reverence and love for ancestors. The Indian classical literature is full of hymns and praises in honour of the holy shrines and rivers and patriotism of the Indian people was expressed in a thousand songs enumerating the glories of these sacred places and rivers. There are stray poemsof a similar nature in mediaeval and modern Bengali. (*Cf.* 'পতিতোদ্ধারিণি গঙ্গে,' Ganges, the deliverer of sinners—by D. L. Roy.)

India, latterly came to be known as a land of spiritualism and self-sacrifice and her patriotic idea then suffered a change, in being founded on the strong basis of religion and modelled on the ideal of renunciation. This has not only been illustrated in some of the Bengali poems and ballads written in mediaeval ages, but also by some of our modern poets (*cf.* Rabindra Nath Tagore's poem beginning with 'হে ভারত, নৃপতিরে শিখায়েছ তুমি,' Oh! India thou hast taught thy kings).

Her cosmic scope of patriotism, however, took a turn of narrowness in view in the mediaeval ages. We have, therefore, in our early literature poems in honour of heroic deeds of our semi-legendary heroes such as Raja Manikchandra and his queen Moinamati and historic personages like Isha Khan and Pherose Khan as are to be found in the Mymensingh Ballads. Here and there, there are few traces, such as we find in Mukundaram's Kavikankan, of patrotic sentiment, which of course is confined, in his case, to his native place only, for every thing of his village has a peculiar charm for him.

With the advent of Europeans in our country, a selfish materialistic view has taken root in our soil. A part of the educated community now think that we ought to be like what other people now understand by the word nation. Our idea of nationality therefore passed through a great change and some of our patriotic poems after the advent of the English have more or less the tone of

> "Rule Britannia! Britannia rules the waves
> Briton never shall be slaves."

The old spiritual idea certainly underlies some of the national poems of this age. We often find poets clothing their language with the figurative decoration of the old school in the picture of the motherland. Thus Rabindranath's 'অয়ি ভুবনমনোমোহিনি' Thou world's mind fascinating or Bankim's সুজলাং সুফলাং'—"Mother hail" is strikingly a tribute of worship to the geographical and spiritual aspects of beloved India without any prominent political basis. Some of the earlier poems are almost acrimonious in their attack on foreigners, *e.g.*, the song of Govinda Das—"Oh! India! tell us, how long after'. ('কত কাল পরে বল ভারত রে'). Some of these poems are a sort of invocation arousing the people to patronise the *swadeshi* goods, others calling the weavers to resume their old avocation. So, a large variety of these poems flowing in different channels are all devoted to patriotism and a call for unity.

There are stray poems to be found here and there, not more than two scores in Bengali literature before *the Swadeshi* came in. We find a few poems written by Iswar Gupta, one or two by Michael which, however, have no political motive, but do honour to the ancient glories of Bengal. The political spirit and figuration are first expressed by Rangalal in his poem 'স্বাধীনতা হীনতায় কে বাঁচিতে চায়'—"Who is there that likes to continue this existence without freedom" and in an animate strain in Hemchandra's poems. They are so fiery that no poet would dare write like them (*cf.* ভারত সঙ্গীত—The song of India.) Nabin Chandra Sen and D. L. Roy have written on the same line though in a milder form. It is curious to find that when Rabindranath had scarcely passed his teens, he wrote the poem "Mother, my soul is dedicated to thee" ('তোমারি তরে মা সঁপিনু দেহ'). But still the old idea or spiritualism and renunciation generally pervaded the writers of this age. These were all before the time of *swadeshi* movement. This feeling reached a climax after the *swadeshi.*

The partition of Bengal caused an unheard of commotion in our community. It came like a great tornado dazzling and perplexing the national mind. The people shouted *Bande mataram* in such a way as they had never done before. D. L Roy's poem "Bengal, my mother, nurse and the country of my soul!" ('বঙ্গ আমার; জননী আমার, ধাত্রী আমার, আমার দেশ') threw them into a frenzy. In fact the balance of popular head was lost. The whole people of Bengal stood like one man. They did not know where they would go, yet they ran with all the strength in their legs. Their uncertain idea did not materialise and often ended in abortive results, but there was surely a national awakening inspite of much froth and excitement.

This movement, truly speaking, proved a boon to the people. It improved their economic condition, cottage industry thrived; it improved them intellectually. They now realised how they could think freely. A decade's struggle brought Bengal a century ahead of her march to the goal of universal federation. People who never held the pen became contributors to journals; country people who dared not open their lips harrangued on public platforms like demagogs. In the words of Dr. D. C. Sen, "The whole nation seems to have awakened to a literary consciousness, monopolisation in literature is now a thing of the past." It is no wonder that this exuberent sentimentality of the popular mind should find out an outlet in poems. We have, therefore, in *partition* days a large stock of national poems which aimed at awakening the nation.

Patriotism at the commencement of this movement emanated from an ardent love of the people for the country and a hostile feeling towards the foreigners. A legion of poets, Rabindranath naturally occupying the most prominent place among them advocated unity, fraternity in their poems as important factors in the building of nationalism. But at the close of this movement, with the close contact of East and West patriotism sank into a lower level and a spirit for universal federation found many advocates. And this is again a particular manifestation of our ideal of spiritualism.

Then came the *non-co operation movement* with its message of equality, untouchablity and renunciation propounded by Mahatma Gandhi and Deshabandhu Chittaranjan Das. Satyendra Nath Dutta, Kazi Nazrul Islam and many other poets brought to the forefront, through their poems, the importance of above factors in the making of Indian nation while struggling for *Swaraj*.

NATURE OF THE POEMS

These national poems form a class by themselves and have a uniqueness which distinguishes them from poems like

"Ye mariners of England that guard our native seas"

or

"When Britain first at Heaven's command"

They are numerous and artistic in their growth, development, and taken as a whole they have a charm and appeal peculiar to Bengal. Though they were written at different times, yet the main ideas of love for the country and unity of the people speaking Bengali are there.

These poems are different from those National Anthems such as "God save the King," which have sprung up in countries where monarchical Government predominates.

CLASSIFICATION AND ANALYSIS.

For the proper study and comprehension of the nature of these poems, they may be put under nine groups, each forming a distinct head ; and on an analysis of them, they may conveniently be placed in one or other of the heads to get into their proper spirit. They are as follows:—A, On universal and abstract concept of patriotism. B, On her glories C, On the loss of liberty. D, On cheering up. E, On consolation. F, To action ; G, On invocation. H, On surrender. I, On her ideals.

A

The love for or attachment to the mothercountry is universally present in all human beings. This sentiment may be in a dormant stage in some, but it reappears when one is away from or comes back to one's motherland.

The poem beginning with 'সার্থক জনম আমার'—('Blessed is my birth') and other poems of this class though written in Bengali may point towards and apply to any man and any country, and in this sense they are *universal in nature* and are symbolical of the attachment to the mothercountry that is present in all.

B

Poems under the class, such as 'কোন্ দেশেতে তরুলতা সকল দেশের চাইতে শ্যামল'—(Oh! where are the trees and creepers ever green and the lovliest) exemplify that though every one is apt to love one's native country, whether rich or barren, yet Bengal in particular is so rich with her profuse wealth, natural resources and glories that even an outsider cannot but love her. Simplicity of her people, selflessness of her children, her easy means of livelihood and the captivating influence of her natural scenery and resources make her a heaven on earth.

C

Poems of this class (*e.g.*, 'কতকাল পরে'—how long after) show that being under subjection, Bengalis lost their firmness of character, stimulus to work, noble sentiment and have become inert, lifeless and so many 'dumb driven cattle' in the struggle for existence. When Bengalis realised that they were losing step by step their freedom which had been their natural right, that the people were half-starved and half-naked though they laboured hard with the sweat of their brows, while foreigners thrived at their cost, or in other words they had become, as the poet Govinda Das sings, "foreigners in their own homes" ('নিজ বাসভূমে পরবাসী'), then by *losing the country* at every step, they acquired a natural love for and attachment to their country.

D

So they are *cheered up*, in some of the poems (*e.g.*, বঙ্গ আমার জননী আমার—Bengal—my mother) to pick up courage and not to be dumbfounded, to recall the deeds of their forefathers for their inspiration and to remember that they were all sons of those heroes who had once been free.

E

Poems under this class emphasise that there is nothing to despair of even though we have lost freedom. Indians shall have to be content and be *consoled* with their own and to shape their destiny in accordance with their circumstances by cultivating their best talents and qualities and be fit to survive in the struggle for existence. India is not merely to be busy with her own—she has yet a richer gift to bestow upon the world. Above all she is to be a citizen of the world. Rabindranath in a speech delivered in Bombay said : "It is really to be seriously considered whether the freedom, which we ordinarily seek to achieve, relate to outward nothingness to which any real value can be attached."

The poet D. L. Roy has truly sung

> "What harm if the country has become dependent,
> But be man again."

F

Despair changed into hope, and poems under this class (*e.g.*, একবার তোরা মা বলিয়ে ডাক—Call ye once, 'Oh mother') are intended to stimulate men *to action*, to instil into them resolve, to kindle that fire which makes men strive ceaselessly for regeneration, ignoring all handicaps and defying tyranny in all its manifestations.

G

Bengalis are here (*e.g.*, আমরা মিলেছি আজ মায়ের ডাকে—united we are at the call of mother, *invoked* to gather under one banner, to love the motherland as one loves one's mother, to love one another as one loves one's brothers, to regard the motherland as a place to rest their heads in at all times and to rely on the Almighty for their prosperity, strength of mind and unity.

H

Bengalis will live for Bengal and for her work only. Though humble, each life would serve as one drop of water to make an ocean of humanity. They would love her in her poverty—her weal would be their happiness, her calamities would be their sorrows. *Absolute surrender*, unflinching love and devotion to the motherland as these poems (*e.g.*, তোমারি তরে মা সঁপিনু দেহ—Mother, my body is dedicated to thee, urge would prepare for them a ground for universal brotherhood. Love of fellowmen would thus lead to love of humanity and ultimately to that of God.

I

And to effect this, poems (*e.g.*, চিত্ত যেথা ভয়শূন্য—Where mind is without fear) with *high ideals* are brought forth before our minds. All earthliness, all pettiness would disappear in the light of pure love. No earthly barrier, no human agency of obstructions, however strong, can stand in the way of pure love which is herein idealised.

Literary Value of the Poems

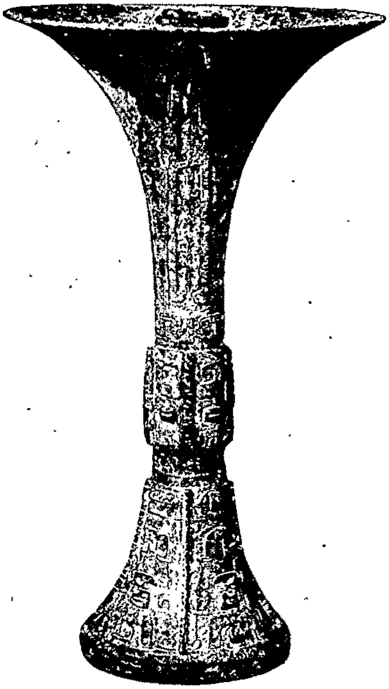
Some ef these poems are narrative and some are lyrical and wer not composed merely to relieve or sustain the passions of the time Some of them are lyrical and are the outburst of the feelings o Indians for unity. Most of them are full of expression of love an affection for the motherland at all times. They are a mirror of th human heart in all its patriotic moods and emotions, and in desir for freedom and universal federation. Some of them, no doubt express the desires, hopes and feelings of individual writers; but i is clear that many of them are intended to express the feeling and aspirations of faithful Bengalis, nay the Indian nation strugglin for *Swaraj*. They are indigenous and they, as a body in their artisti and literary aspects have hardly any equal in any other languages of th world. They are the expressions of our free thinking, which dawne to us anew. These poems, though written in Bengali may be a inspiration also for people of other countries in their love for thei country and their struggle for freedom. They are eternal in sentimen and are universal in spirit.

CHINA AND THE DAWN OF ASIATIC CULTURE

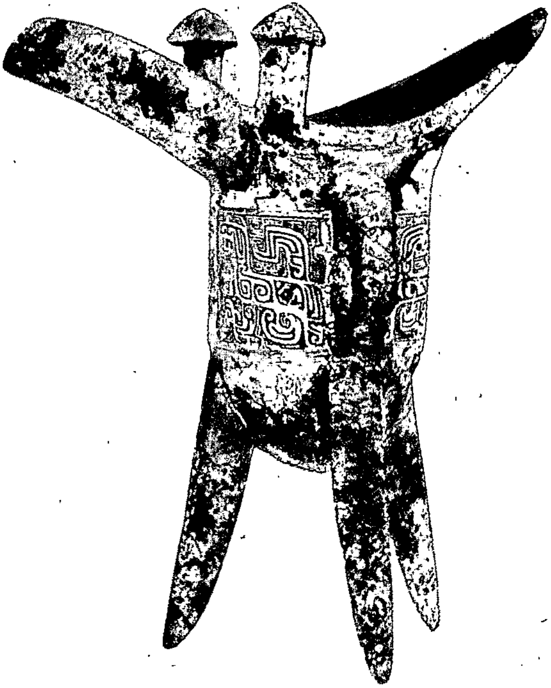
DR. KALIDAS NAG.

CHINA with her Mongoloid population is, as we have suggested before, the connecting link between the Old and the New World from the very dawn of human culture. The oldest so far traced ancestress of the American Indians as we have shown in a previous article, was the "Minnesota girl" of the late paleolithic epoch. Her age was only 15,000 B.C., as reported by American archaeologists. We shall open our section on China with the thrilling record of the discovery of one of her remote ancestors aged modestly 500,000 if not 1,000,000 years before the present era. The discovery of the Peking Man is a veritable sensation of twentieth century archaeology; and knowing as we do now that the Peking Man is approximately contemporaneous with the Pithecanthropus of Java, Asia is to-day holding a veritable world-record in antiquity, claiming two of the most ancient vestiges of the Fossil Man.

Here archaeology comes to shake hand with her elder sisters Geology and Paleontology and in all these branches of science, China and the Mongolian world have made contributions of outstanding historical value. We shall supply here a running narrative of the various lines of discoveries culminating in the detection and identification of one of the earliest types of man known so far. The geological background has been supplied by Dr. Wong Wen-hao, Chief of the National Geological Survey of China. He is the reputed author of several important treatises on mountain-folding in the Pacific region and he prepared an excellent summary of the results of Chinese Geology for the Fourth Biennial Conference of the Institute of Pacific Relations, held in Hangchow (1931). Dr. Wong dates a systematic study of Chinese geology from 1872 when, in the lifetime of Charles Lyell, his "Principles of Geology" was translated into Chinese. It may be interesting to our Indian readers, however, to note in this connection that Mr. John Anderson, Director, The Asiatic Museum of Calcutta, proudly justified the title of that museum by undertaking in the same period, a memorable scientific expedition to China from



A ritual drinking vessel of
Shang type.
Height about 12 inches.



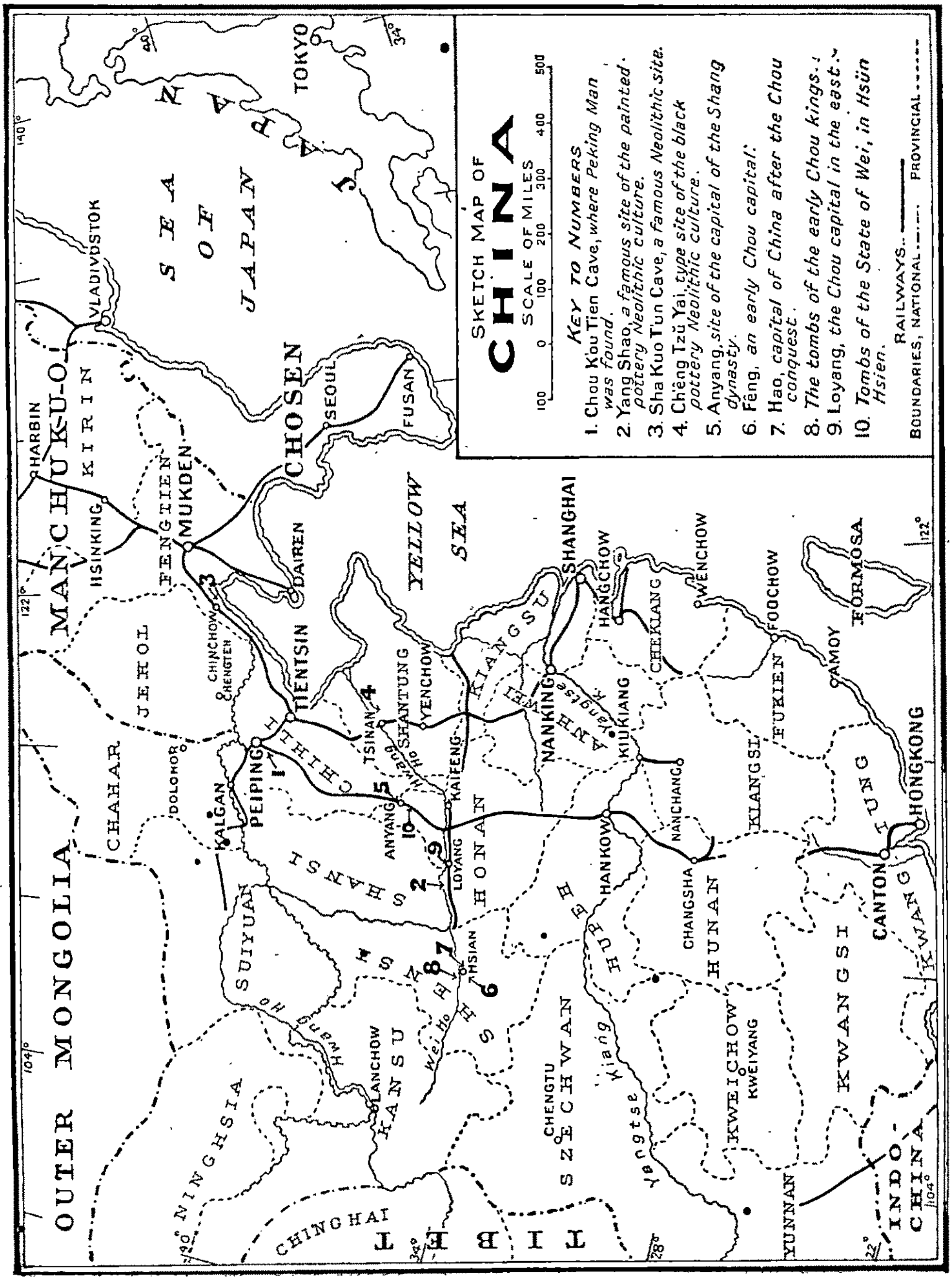
A Bronze libation cup of
Shang type.

the upper Irrawady and Bhamo. He entered the South Western Chinese province of Yunanfu (north of French Indo-China) where he collected over 150 stone implements testifying to the activities of prehistoric man. These were described by the Italian scholar A. Giglioli of Florence. Later on, jasper and jade axes were discovered in Fukian and Shansi provinces. So arrow-heads and other tools of stone age culture were recovered from Shantung. Eminent European geologists like Richthofen and Loczy worked in China during the last quarter of the 19th Century and they were followed in the early part of the 20th Century by Bailey Willis, A. W. Grabau, J. G. Andersson and others. The Imperial University of Peking opened its Geological Department in 1906 and shortly after the foundation of the Republic, the National Geological Survey was established in 1913 with Dr. V. K. Ting as Director. The Survey with its headquarters in Peiping publishes geological and paleontological memoirs, the latter grouped under the name of *Paleontologia Sinica*. The National Institute of Geology under the Academia Sinica also publishes a Bulletin. In the Republican epoch, the Chinese geologists and archaeologists are taking active part in the field of research and their spirit of sacrifice found a tragic expression in the career of a young Chinese scholar Ytchao who started from Peking in March, 1929, and, visiting various districts in Western Szechuan, reached Chaotung in North Yunnan where he was killed by a group of bandits. Chinese scholars made notable contributions to the science of stratigraphical geology with special reference to the Carboniferous and Permian sections, the latter being the least understood system among all the major geological divisions. The best Permian sections in Asia were known to be in the Salt Range (Punjab) in India and in the Urals. But the Indian geologists betrayed so far an uncertainty in correlating the two. H. C. Tan has made remarkable contributions to the history of Carboniferous age in China. He also discovered the Cretaceous Dinosaurs of Shantung in 1921 a few months earlier than the discoveries made by the American expedition in Mongolia led by Roy Chapman Andrews. Soon after J. G. Andersson's find of Eocene Gastropods in South Shansi, H. C. Tan discovered (1922) mammals and shells in Shantung. In 1928 Dr. Chi Li discovered Early Tertiary turtles and other fossil fishes and insects in Sichuan on the Honan and Hupeh border. Finally, W. C. Pei also discovered Early Tertiary mammals in the Ch'anghsingtien gravel not far from Peking.

The name of the Chinese geologists W. C. Pei would remain connected throughout history with the discovery of the Peking Man and we quote below as a fitting climax the following words of Dr. Wong in this connection: " The chief interest in Cenozoic geology has recently been centered upon the discovery of Sinanthropus Pekinensis or the Chinese Ape-man, commonly known as Peking Man. The first trace of this oldest man was found by Zdansky and Bohlin in the form of isolated teeth at Choukoutien, situated about 75 kilometers southwest of Peking. But it was due to the skill and perseverance of W. C. Pei that several fragments of jaws and two almost complete skulls were found in 1928-29. Both the anatomical study by Davidson Black and the stratigraphical and paleontological study by P. Teilhard de Chardin and C. C. Young resulted in putting the hominid and its associated fauna in the Lower Quaternary, *i.e.*, approximately contemporaneous with the Pithecanthropus of Java or, in other words, over 500,000 if not 1,000,000 years before the present era."

From Geology to Archaeology.

Workers in the Chinese field have demonstrated admirably how geology helps the cause of archaeology. From the study of fossil-fauna and fossil-flora, the natural transition is to the search of the fossil-man. Step by step the geologists and paleontologists have led to the discovery of the earliest human remains in China, suggesting thereby the possibility of similar discoveries in Malaysya, where the Java Man has already been discovered and in India, where the Yale University expedition is already getting good results. To continue the narrative of the important Chinese discoveries, we note that from 1916 the National University of Peking reorganized its Departments of Geology whence over 100 students have been sent out for field-work. Already in 1918 a distinguished Swedish geologist, J. G. Andersson entered China as Mining Advisor to the Chinese Government. He left a brilliant record of discoveries and of collaboration with the rising generation of Chinese scholars. In 1921, he discovered the neolithic dwelling sites at Yang Shao, the Eocene mammals on the Yellow River, the Sha Kuo T'un cave deposit in Fengtien province (Manchuria) and the still more remarkable cave discovery at Chouk'ou tien, the home of the world famous Peking Man. In 1922, he explored Shantung with H. C. Tan. In 1923-24, he linked Honan finds with those of Kansu and Kukunor on the confines of the Gobi Desert. Thanks to the enthusiasm in archaeology of His Royal Highness The Crown Prince of Sweden,. the Swedish Government founded the Museum of Far Eastern Antiquities in Stockholm (1926). A friendly arrangement was made between the Swedish museums and the National Geological Survey of China under its two Directors Dr. V. K. Ting and Dr. Wang Wen-hao. Other Swedish scholars like T. J. Arne and Nils Palmgren also entered into a line of collaboration strengthened by the late Dr. Davidson Black, professor at the Peking Union Medical College who identified and described the Peking Man. The quest of the earliest man in China thus gradually assumed an international character. Dr. Andersson collaborated from 1921 with a brilliant Austrian paleontologist Dr. Otto Zdansky (now professor at the University of Cairo) who with extraordinary skill helped Andersson in the excavation and treatment of most important vertebrate fossils. In 1921 also there arrived in Peking Dr. Walter Granger from the American Museum of Natural History to act as the chief paleontologist in Dr. Roy Chapman Andrew's big expedition to Mongolia. A most remarkable event in the study of Asiatic prehistory was the first scientific symposium held in the auditorium of the Medical High School in Peking in honour of the visit of the Crown Prince of Sweden (October, 1926). Dr. Wang, the President of the Geological Society, welcomed the royal guest and the Crown Prince, courteously recalled the hoary traditions of archaeological research in China. The renowned political leader and scholar Liang Chi Chao (who was the President of our *Visva Bharati Mission* Reception Committee in 1924) delivered a learned address on Chinese antiquities. The French contribution came through Prof. Teilhard de Chardin who described Father Licent's and his discovery of the early Stone Age Man in the Ordos Desert. Prof. Wiman's account of the Dinosaur Hilopus was also read. But the most sensational communication was from Zdansky saying that working on the Chau K'ou tien material he had found a molar and a pre-molar teeth of a creature resembling a human being. Dr. Grabau named this hominid the *Peking Man* and a systematic study of the same was organised by the Geological Survey of China in co-operation with the Peking Union Medical College and the Rockefeller Foundation. The official direction was entrusted to the geologist, C. Li, who was responsible for the geological and topographical observations while Dr. Davidson Black of the Medical College was requested to make anatomical study. The excavation at the cave began in April, 1927 but war broke out between Chang Tso Lin and Yen Hsi Shan and the archaeologists worked while the thunder of the guns was heard from the caves. Dr. Black examined several prehistoric teeth and placed beyond all doubts the hominid character of this new genus *Sinanthropus* with the species name of *Pekinansis*. In 1928 Mr. Li who was collaborating with Dr. Bohlin (discoverer of an important tooth) was assisted by Dr. C. C. Young and W. C. Pei in the excavation of the cave and they brought back to Peking the richest harvest of prehistoric materials from the bone-bearing deposit of the cave. Up to 1929 they worked for 64 weeks bringing 1485 cases of their collections. Mr. W. C. Pei who conducted operations at the cave in the autum, of 1929, discovered the most complete Sinanthropus skull. He published in the *Bulletin of the Geological Society of China* (Vol. VIII, No. 3), his "Account of the discovery of an adult Sinanthropus in the Choukoutien." On this epoch-making discovery Dr. Black published a beautifully illustrated monograph. "An adolescent skull of Sinanthropus Pekinansis" (*Paleontologia Sinica*, Vol. VII, 1931). Mr. Pei also published in the *Bulletin of the Geological Society of China* (Vol. XI, 1931), his "Notice of the discovery of quartz and other stone artifacts in the lower pleistocene Hominid-bearing sediments of the Choukontien deposit." In his thesis Pei was fully supported by Abbe Breuil of Paris, a leading expert on the stone technique of the paleolithic age. The French scholar also considered that some of the horn and bone objects show traces of having been used as implements. After his visit and personal examination of the finds in 1931, Prof. Breuil pointed also to charred wood and burnt bones proving that the Peking Man had also turned fires to his use. The two brilliant Chinese scholars, C. C. Young and W. C. Pei directed the excavation in 1930-31, making some of the most important anthropological discoveries. The *Bulletin of the Geological Society of China* (Vol. XI, 1932), published two more valuable papers: one by Pei and Teilhard " The lithic industry of the Sinanthropus Deposit" and the other by Black on the "The Skeletal Remains of Sinanthropus other than Skullparts." Thus the Choukoutien Deposits came to revolutionize the whole theory of the earliest history of man. Eminent scientists like Elliot Smith discussed "The significances of the Peking Man (Edinburgh, 1931). So Sir Arthur Keith, in his "New Discoveries relating to the Antiquity of Man," devoted three chapters


SKETCH MAP OF
CHINA
SCALE OF MILES
100 0 100 200 300 400 500
KEY TO NUMBERS
1. Chou K'ou Tien Cave, where Peking Man was found.
2. Yang Shao, a famous site of the painted pottery Neolithic culture.
3. Sha Kuo T'un Cave, a famous Neolithic site.
4. Ch'êng Tzŭ Yai, type site of the black pottery Neolithic culture.
5. Anyang, site of the capital of the Shang dynasty.
6. Fêng, an early Chou capital.
7. Hao, capital of China after the Chou conquest.
8. The tombs of the early Chou kings.
9. Loyang, the Chou capital in the east.
10. Tombs of the State of Wei, in Hsün Hsien.
RAILWAYS
BOUNDARIES, NATIONAL
PROVINCIAL
OUTER MONGOLIA
MANCHUKUO
SEA OF JAPAN
JAPAN
TOKYO
VLADIVOSTOK
HARBIN
HSINKING
KIRIN
FENGTIEN
MUKDEN
CHOSEN
SEOUL
FUSAN
DAIREN
YELLOW SEA
JEHOL
CHINCHOW
CHENGTEN
CHAHAR
DOLONOR
KALGAN
PEIPING
TIENTSIN
HOPEI
SHANTUNG
TSINAN
YENCHOW
Hwang Ho
KAIFENG
ANYANG
LOYANG
SHANSI
SUIYUAN
HONAN
KIANGSU
NANKING
SHANGHAI
HANGCHOW
ANHWEI
Yangtse
KIUKIANG
CHEKIANG
WENCHOW
FOOCHOW
FUKIEN
AMOY
FORMOSA
NANCHANG
KIANGSI
HANKOW
HUPEH
CHANGSHA
HUNAN
KWANGTUNG
CANTON
HONGKONG
KWANGSI
KWEICHOW
KWEIYANG
SHENSI
HSIAN
Wei Ho
KANSU
LANCHOW
Hwang Ho
NINGHSIA
CHINGHAI
TIBET
SZECHWAN
CHENGTU
Yangtse Kiang
YUNNAN
INDO-CHINA
104°
122°
140°
40°
34°
28°
22°

to the Peking Man. They substantially agreed with Black who, after exhaustive comparison between the skulls from Java and from Peking came to the following conclusion: "Whereas Pithecanthropus is a highly specialised, not to say in certain respects degenerate type, Sinanthropus is a remarkable combination of highly original and purely modern features." Black sums up its characteristics by saying that Sinanthropus is a generalised and progressive type, closely related to the original type of hominidae which was the prototype not only of the Neanderthal man and the South African fossil human races, but also of the modern *Homo Sapiens*. The Neanderthal race is now admitted to have introduced to Western Europe, the middle-paleolithic or monsterian culture from Central Europe which again is now seen to have cultural relations with Central Asia of prehistoric epoch. This relation is kept up down to the Neolithic ages when Europe got her first batch of domesticated sheep, pig and other tame cattle types from Central Asia, horse appearing much later.

Recently two more cultural deposits have been discovered and described as belonging to "the old paleolithic type showing some external Mousterian analogies." In 1933 Mr. Pei discovered also late paleolithic remains : bone tools, ornaments along with human skeletons. The flint objects are few but the variety and richness of ornaments, are remarkable: bone-needle, shells, teeth, ornaments, perforated stone pebbles among others appear to show that these were equivalent to the cultural relics of the Magdalanean man of Europe. French scholars Teilhard and Licent already discovered in 1929 in North Manchuria, late paleolithic remains like incised antlers with holes for handles, incised bison's rib, pebble hammer, etc., in Djali-nor culture zone and also in Shantung and Sinking provinces. In 1935, Dr. Wong sent W. C. Pei, C. C. Young and Teilhard to the Kwangsi provinces where they discovered a culture allied to the Bacsonian remains of Indo-China. It might have been called neolithic but for the absence of pottery. Here the tools are both incised and coloured and thus may belong to the mesolithic culture. Dr. Li Chi and Dr. S. Y. Liang from the Institute of Philology and History of the Academia Sinica discovered two prehistoric culture areas in Jehol and the three Eastern provinces. There they found chipped stone as well as polished stone tools. They recently argued to prove the existence of "a trans-Gobi culture," while describing the neolithic sites in Jehol and Shansi. Possibly in those remote ages, there prevailed a great Siberio-Mongolian culture uniting Ordos, Siberia and Central Europe ; for the Ordos culture relics appear to resemble those found in Krasnoiark in Siberia and also in Vestonice in Czechoslovakia described by Prof. Karl Absolon. Thus the Aurignacian industry of Central Europe is also linked with the prehistoric culture of Northern Asia the homeland of the Mongols, Tartars and so many other nomadic races of the later historic age. The Ordos culture in China seems to be an isolated one, possibly coming from Central Asia, sometimes the Promised Land for anthropologists.

Thus China, while connecting on the one hand Asia with America, links prehistoric Orient with prehistoric Europe on the other. By a series of happy coincidences, the discoveries in the Chinese field have helped us in understanding as well as classifying the successive phases of human civilisation with approximate dates: (1) The Sinanthropus culture of *circa* 500,000 to 100,000 B.C. (2) Ordos culture 100,000 to 75,000 B.C. (3) The Upper Cave culture 50,000 to 25,000 B.C. as well as the culture of painted ceremics which as suggested by Dr. Andersson may be an imported culture from the Central or Western Asia. (4) Djalainor culture, 25,000 B.C., co-eval with the *Homo Sapiens*, our direct ancestors, and the Aurignacian and Magdalanean culture. (5) The Yang-Shao culture of a people who are characterised by Dr. Black as " Proto-Chinese " and whose cultural activities may extend from 10,000 to 2,000 B.C. Mr. Lin Yao in his report of recent excavations in Honan describes another layer of painted pottery, perforated stones, etc., which may be an extension of the Yang Shao culture. A degenerate aftermath of the same has been discovered in Shensi province by Mr. Hsu Ping-Chang of the Academia Peipinica. (6) Last, though not the least, was the transitional phase from proto-historic to historic culture of China as unearthed by Dr. Chi Li and S. Y. Liang. They excavated at Houkang and Anyang with the financial support from the Freer Gallery of Washington. Digging from the neolithic and other prehistoric sites to the Bronze Age, they clarified with the light of archaeology the history of the Shang culture (1766-1154 B. C.) and of the dawn of the classical Chinese civilisation. The recent publication, *The Birth of China*, of Dr. Creel of the Field Museum of Chicago shows what a great progress has been made in the decipherment of the " Oracle bone " inscriptions which are now found organically connected with the Chinese ideograms of the later historical periods. This is an achievement as important as it would be if we could connect the Indus Valley script with the Brāhmi script of later epoch.

Thus the prehistoric and the historic period of China stand interrelated and mutually illuminating and many of the so-called "legendary kings" of pre-Chou dynasties may now appear to symbolize many of the earlier achievements in the culture history of China. The legendary or the *Puranic* elements in Chinese literature has recently been utilized from this point of view by Mr. P. C. Kuo who published a significant monograph on the *Folkways in prehistoric China*, based on excerpts from the ancient text *Shih Pen* now completely lost to us. The production of fire is credited to the earliest known King Sui-Jen. So King Fu-Hsi (2852-2738) is reported to have witnessed the discovery of hunting, fishing, animal husbandry, growth of clans, the marriage system, music of the lute and eight tri-grams and calender. King Shin-nung (2737-2705) saw the plough, medicinal plants, markets for exchange of commodities and stringed instruments.

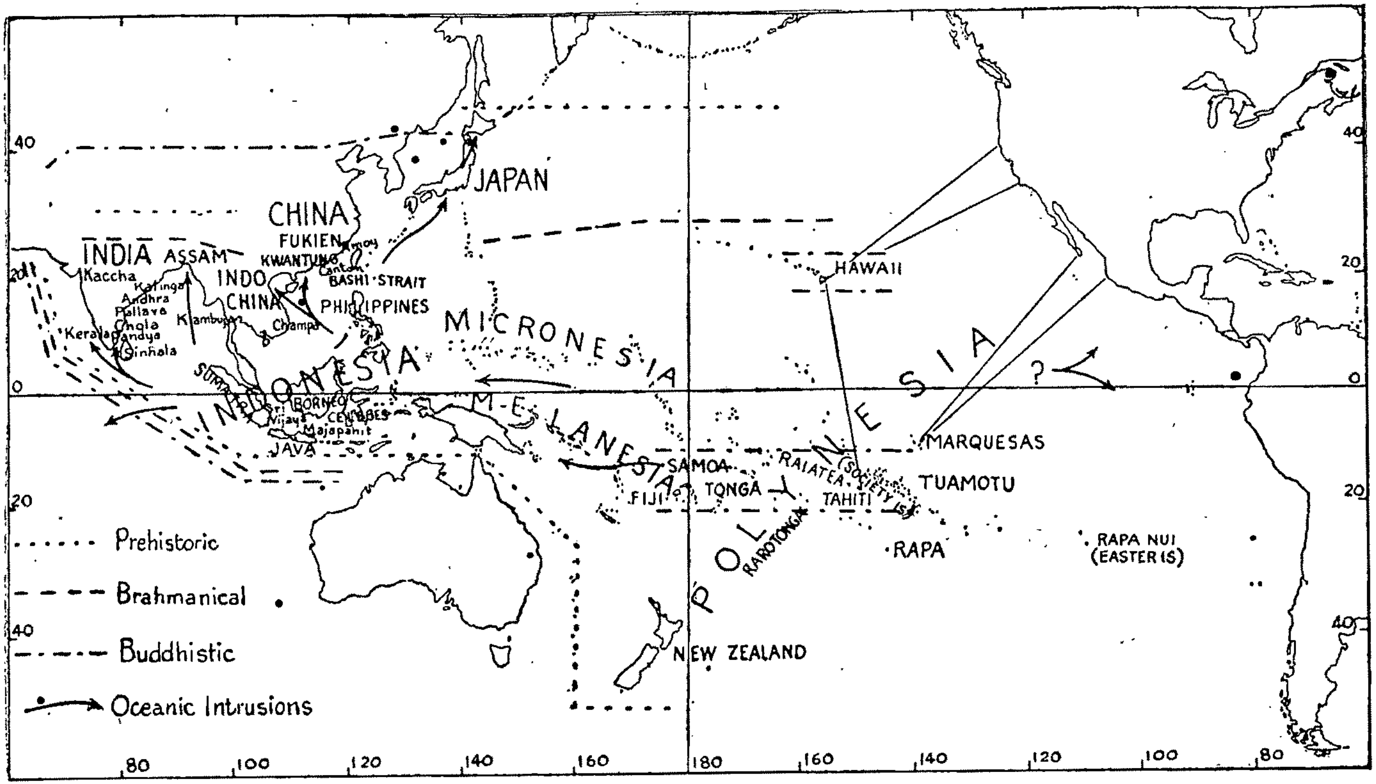
King Huang-Ti (2701-2595) discovered musical notes, reed organ, bells, writing, arithmetic, cyclical characters, official costumes to distinguish political and social ranks, upper and lower garments, hats with tussels, astrology, astronomical instruments, compass, boats and oars, carriages, silk-rearing, pottery, mortar and pestle, bow and arrow, spear, sword and shield, medicine and medical texts.

King Yao (2357-2258) fixed the calender by intercalary months, enriched the music by introducing drums and introduced wells for irrigation. King Shun (2258-2206) introduced the improved plough, weights and measures, flutes and bells and five types of corporal punishments: branding, cutting nose, amputation of feet, castration and death.

Thus from these kingly pioneers of Chinese civilisation, we naturally and easily glide down to the comparatively well-known achievements of the Hsia dynasty (2205-1766 B. C.) with their palaces, city walls and other paraphernalia of sovereignty, their laws of atonements, their rich conveyances, sweet wines and elaborate ritualism which naturally led to the glory and grandeur of the Shang and the Chou Dynasties (1766-259 B.C.). The exquisite Shang and Chou bronze vessels and ritual objects are now well known objects of our art and archaeology and the museums of Europe and America have been vying with one another to collect them. The Chou period towards its end witnessed the appearance of Laotze, the mystic philosopher and Confucius, the statesman-moralist with whom we open the chapters of Classical China.

The rich tradition and literature of ancient China, mostly belonging to the second and the first millennium B. C. are just beginning to assume a tremendous historical significance, thanks to the recent archaeological explorations. The rising generation of Chinese antiquarians are thoroughly convinced of the great possibilities of archaeological excavations. Privileged to be in touch with a leading exponent of this new archaeological school, Dr. Chi Li, whom I met in course of my first visit to China in 1924, I shall give a brief account of his splendid work of excavation at Anyang in Northern Honan. This was the capital of the small kingdom which, towards the end of the Shang dynasty (1766-1154) was the origin of the Chou power which, a thousand years later, was to be replaced by the great empire of the Han dynasty. In Anyang was discovered the roots of the historic Chinese civilization with its specific characteristics of a literary language, religion, statesmanship and archaic art of exquisite carvings in bone, stone and ivory as well as bronze tools and ritualistic vessels covering a period roughly from 1500 to 1000 B.C. The Institute of History and Philology, organised in 1928 by the Academia Sinica, was the first to sponsor archaeological excavations. It entrusted the work to Dr. Chi Li who through his academic contacts with the learned societies of U. S. A. roused the interest of the Freer Gallery of Art, Smithsonian Institution, which shared equally with the Institute the expenses of the Anyang excavations. Hsiao-t'un Ts'un, where the diggings were carried out, was once part of the capital city of the Shang dynasty between 1500-1200 B. C. But it was deserted before the final collapse of the dynasty owing to recurring floods. The site came to be known to antiquarians in 1899 when some curio dealers brought some inscribed bones to Peking. These proved to be veritable " bones of contention " at the outset ; for Chang Pin-lin, one of the greatest living Chinese scholars declared them as forgeries, while curio dealers were making money in that period of bone-rushes. However, studies made by serious scholars like Lo Chen-yu and Wang Kou-wei laid the foundation of a new branch of Chinese paleography. Out of 1600 archaic letters, about half were definitely deciphered, throwing a flood of light on the political, social, economic and religious history of the nation.

These "Oracle bones" proved beyond doubt that oracles regulated


JAPAN
CHINA
FUKIEN
Amoy
INDIA
ASSAM
KWANTUNG
Canton
BASHI STRAIT
Kaccha
Kalinga
Andhra
Pallava
Chola
Kerala
Pandya
Sinhala
INDO CHINA
Kambuja
Champa
PHILIPPINES
MICRONESIA
INDONESIA
SUMATRA
Sri Vijaya
BORNEO
CELEBES
Majapahit
JAVA
MELANESIA
POLYNESIA
HAWAII
MARQUESAS
SAMOA
RAIATEA
(SOCIETY IS)
TUAMOTU
FIJI
TONGA
TAHITI
RAROTONGA
RAPA
RAPA NUI
(EASTER IS)
NEW ZEALAND
?
40
20
0
20
40
80
100
120
140
160
180
160
140
120
100
80
Prehistoric
Brahmanical
Buddhistic
Oceanic Intrusions

even the minute details of kingly duties: performing a sacrifice, sending an expedition, hunting, fishing and so forth. Inscribed plastrons and scapula, used for the purpose of divination have been discovered with archaic characters which are more primitive than the oldest inscriptions on bronzes. Invaluable as these oracle bones are in the domain of Chinese paleography, the associated finds in the same strata are no less important because they often substantiate and even supplement the verbal statements on the bones. For example, the large collection of bronze weapons, ceremonial vessels and ornaments as well as the remains of bronze ore, slags and moulds proved beyond doubt that there was an extensive bronze industry and that the Shang people had mastered to a very advanced degree the art of bronze casting—a fact which could not be read in any of the inscribed bones. Then again, the copper and tin suppiy being limited, many objects like axes, knives and utensils were still made of bronze and stones simultaneously just as we find in the so-called "chalcolithic" culture of the Indus Valley. The more ancient aeneolithic culture of Yang Shao developed a marvellously decorative polychrome pottery with painted designs. Crude survivals of degenerate Yang Shao wares were discovered in Anyang where however, the specific type of ceremics is monochrome and decorated by incised lines. The most startling discovery is the use of *glaze* (hitherto considered as starting with the Han dynasty) in Anyang pottery types which inspite of their aggregative character (as is to be expected of a metropolitan culture) conform to a certain common regional traits. The associated finds also offer many decorative works of shell, bone and stone which go to prove that the art of that period were more luxurious than what the oral or the recorded tradition would warrant us to expect. So in every sense archaeological excavations in key-sites like Anyang tend to revolutionize our stereotyped ideas about the origin and development of Chinese civilisation.

Early Chinese Culture—A Comparative Estimate.

The value of prehistoric studies can rarely be better demonstrated as we have seen before, than in the marvellous unfolding of a hitherto unsuspected Chinese culture from the historic Anyang epoch, through the proto-historic Yang Shao strata, to the faint glimmer of the prehistoric dawn in the Chou Kou Tien Caves. The Chinese people were complacently accepted or condemned as an *isolated* people because philologists lebelled their language as "isolating." Objective study of archaeology comes to brush aside heaps of these cobwebs of fixed ideas and enables us to see China (in the words of my esteemed friend Dr. Chi Li) "not as an isolated unit by itself but as a fragment of the total humanity." The discovery of the Peking Man has forced the students of prehistory, as we have shown above, to correlate the Chinese data with those relating to the discoveries of fossil human remains in Java (Trinil Skull) or Australia (Victoria Skull), Africa (Rhodesia Skull) or Europe. Innumerable books and monographs now coming from scholars from different parts of the world show beyond doubt how they are eager not to segregate but to correlate the finds from different zones or islets of positive knowledge in the ocean of oblivion. I shall discuss later on the synthetic presentation of Chinese history from this point of view by Dr. J. G. Andersson. But before that I wish to draw the attention of my readers to his brilliant exposition on the "Early Chinese Culture" (*Geological Survey of India*, Oct., 1923) on a comparative basis. While characterising the Yang Shao culture as "Proto-Chinese," Dr. Andersson detected a special type of pottery which seemed to point to cultural relations of China with the Western World, to Russian Turkestan and possibly even to Europe of the prehistoric age. This pottery found even in the deepest part of the culture stratum is polished and polychrome although, unfortunately, preserved in fragments. They are mostly bowls, finer than the rest, thin and gracefully worked, with a polished surface, and covered with black (and occasionally white) pointings in many patterns. Similar types have been found in the late neolithic and aeneolithic cultures of Europe, in Sicily in Northern Greece (Chaeronea ware), in Galicia and Tripolji (near Kief, in South West Russia). The Pumpelli expedition (1904) from Anau (near Askabad in Russian Turkestan) also discovered such polychrom polished pottery. A comparison of all these types revealed striking likeness in certain designs which might be explained away as cases of parallel development, but the Honan and the Anau types are so strikingly similar that we may be justified in admitting the possibility of a migration of art designs. The distance from Honan to Anau is very great but the two cultural zones are connected by a highway of migrations which extends between the Tibetan highlands in the South and the Siberian Taiga in the North. These vast expanses of steppes and deserts form a continuous belt from the Pacific to the Black Sea and probably enjoyed in ancient days a climate more genial than the present. Many of the inland seas and lakes have dried up forcing the migration of men and animals from East to West, as we know that neolithic Europe received many of its edible plants and animals from Asia possibly along this cultural highway. The Asiatic ostrich moved from Shantung to the steppes north of the Black Sea in the Old Stone Age. The sheep, the pig, the goat and the humped-bull and later on, the horse are also reported to have entered Europe from the East. During the transition from the Stone Age to the later ages, the Honan pottery types might have migrated to Anau, Tripolji and Sicily. Strange stone effigies found in inner Mongolia occur also all over the desert belt of Asia up to the shore of the Caspian. These are connected with a proto-Turkish people and we know in the historic period that art ideas were copiously exchanged between the Chinese on the one side and the Scythian and Turkish peoples on the other. Mr. R. L. Hobson, the British Museum expert on Chinese ceremonies made a significant statement with regard to the polychrome pottery of Yang Shao. The red potters with black ornaments were equated by him with the Babylonian pottery of the pre-Sumerian strata (before 3500 B. C.). Similar types, according to Hobson, prevailed on the Eastern borders of Persia (now definitely linked with our Indus Valey finds), also in certain parts of Asia Minor and Thessaly from thel 3rd millennium B. C. R. C. Thompson while reporting (*Archeologia*, Vol. XX, 1920) on the British Museum Excavations at Abu Shahrain or Eridu (Mesopotamia) observes that Eridu was occupied by a prehistoric Armenoid people, before the Summeriaus (3000 B. C.) whose culture resembled those found by De Morgan at Susa and Mussian. Thus they formed a link with the early migrations from Anau whence pottery motives spread as far as Anatolia and South Palestine.

The absence of metal work with the Chinese finds seems to point to very early date for we know that bronze is very widely used in China in the Hsia epoch (2005-1818 B. C.). The use of the wheel on some of the pottery is very interesting but not unexpected according to the traditions of the Shang Dynasty (1766-1154). Dr. Hubert Schmidt of the Folk Museum of Berlin who directed the excavations in Anau and described the archaeological materials in the report of the Pumpelly was rather sceptical. But he admitted the possibility of such a cultural exchange across Asia and encouraged Dr. Andersson to continue that line of investigation. Even as a working hypothesis, Dr. Andersson's theory raises issues of far-reaching consequences. The ill-fated theory of Western influences on the early Chinese civilisation started long ago by Terrien de Lacouperie appears to assume a new significance and we know that early Chinese chronicles point to repeated migrations from the West of barbarian tribes gradually assimilated by the Chinese races. The Yang Shao clay tripods resemble closely the bronze tripods of the early dynasties. This fact together with the evidence of the potter's wheel appear to point to third millennium B. C. as the period of Yang Shao culture which, therefore, is chronologically on the same scale as the Indus Valley civilisation. The eminent anthropologist Dr. Ales Hrdlicka of the Smithsonian Institution made the scholarly world think in a new line when he remarked that "the Chinese remain essentially a Yellow Brown people ; but there are indications that they also carry a more or less considerable old admixtures of white blood of unknown derivations together with a little of more modern mixture." Thus archaeologists, through the co-operation of anthropologists and philologists may solve these tantalising problems, let us hope in the near future.

MODERN VERSE

B. G. Steinhoff.

MENANDER, the celebrated Greek dramatist, once engaged himself to write a tragedy, within a certain time. The stipulated period having elapsed, he was asked, whether he had finished the piece, and, if not, when he might be expected to have it ready for the stage. The great poet replied—" Tut-Tut—It is already finished—it has only to be written—it wants nothing but to add the verse unto it." Here one might get a glimpse of the true inner meaning of Art, as the old Greeks understood it, *i.e.*, that the main thing lies within, and is subjective (matter, or content), and the technical side of it (form) is a secondary affair. Plato, in the whole of his speculations, stresses the same attitude of mind, with regard to all subjects, practical, and contemplative—the idea being the main thing. The fundamental ideas being permanent, and eternal, that is why the great Greek classics, in writing, painting, sculpture, and architecture, are as fresh, and vital, tod-ay, as when they were first produced. They appeal to the whole man, intellect, feeling, will ; but the chief factor is that it is universally intelligible, and so the beauty of Helena was said to be so plain, and yet so universal, that everyone who beheld her felt that he was related to her. In a word, they proceeded on the axiom that a *thing*, which is only the counterpart of an idea, must *first* be intelligible, or capable of being understood, before it can enlist the co-operation of the will and the feelings. Does this maxim, or view, of Art hold good to-day ?

Restricting our view to only one branch of Art, *viz.*, poetry, a dispassionate perusal, and even the most intensive study, of the immense output of what is termed ' modern verse,' compels one to the conclusion that it does not. The writers of ' modern verse,' (or poetry) appear deliberately to have proceeded on the unproved assumptions, (1) that ' it is not at all necessary to understand a poem, in order to appreciate it,' and (2) that ' a poem is not what it says, but what it is.' This, obviously, is mere jargon, and, if admitted to be a true principle of criticism, then Shakespeare, Milton, Shelley, Keats, must all go into the dust bin, for they are all, in the first instance, intelligible, or understandable.

It is not enough, in dealing with ' modern verse,' and attempting to appraise its merits, to say that all modern poetry is difficult. Mr. Bonamy Dobrèe, in some of his speculations on ' modern verse,' (The Lamp and the Lute) has written in this strain. But the ' snag' lies is the word ' difficult.' The difficultness of ' modern verse ' is something quite different from that of the older writers, ending, perhaps, with Tennyson, Browning, and Francis Thompson. Shakespeare, Milton, Shelley, and Keats, are all difficult, in some passages, but a second, or third perusal of these passages always brings out the underlying meaning, and idea, with absolute clearness. They all had something definite to say, and they said it in conformity with the exigencies of Art, and the necessary limitations of language, which they handled as the only intelligible vehicle of expression. If the same can be said of most of the modern verse with which we are now being flooded, then modern verse would certainly be entitled to all the laurels its eulogists claim for it. But no candid reader can honestly say that ' modern verse,' in the main, is intelligible, or understandable, or that the difficulty here is removable by any amount of study, or the utmost scrutiny. In fact this ' difficulty ' is not at all genuine, and intrinsic, but wholly factitious, supposititious, and in most instances counterfeit, like that, say, of cross-word puzzles. And this conclusion is, indeed, borne out by the fact that some, if not all, of the writers of ' modern verse,' professedly start on the assumption that it is not necessary to understand a poem in order to appreciate it. If by appreciation is meant to let the eye run along a strange fortuitous concatenation of vocables, in a dreamy sort of way, like listening to the sounds of a song from a distance, where you cannot catch a single word, so as to enable you to make out the meaning of the song, or what it is about, then only may they be entitled to any serious consideration of their claims. But this obviously, is asking too much, and can hardly be conceded. It cannot be a right attitude towards Art, and especially poetry, which uses language, as its medium, and which must, in the first instance, appeal to the intellect, and be first understandable, before it can be felt (appreciated). Music, painting, and sculpture may, to some extent, be felt, and appreciated, with a very imperfect perception of the underlying idea, but poetry, never. If, therefore, this attitude, in respect of poetry, be accepted as correct, then Shakespeare, the 'greatest intellect that has left any record of itself,' and entirely in poetry, would be relegated to a place below the level of the writers of rhymes like :—

> Auna mona mona mike,
> Barcelona bona strike.

which have no meaning, and do not claim to have any ; while Shakespeare appeals to the will and the feelings through the intellect, and is for that reason always intelligible. There can be no countering this 'reductio ad absurdum.' Poetry deals largely with musical cadences, consonances, and sounds answering the sense, but these are mainly adjuncts to the main purpose of the art. If, on the other hand, these adjuncts, or accessories, are made the chief end, to the almost exclusion of sense, and intelligibility—as in most of the writers of 'modern verse,' then it would appear that these writers, in their efforts to express their minor selves, have chosen the wrong sphere—poetry—and would have been better advised to try their hand in the sphere of music, painting, sculpture, where the vehicle of expression is not language, that is, something which appeals primarily to the intellect, as a 'sine qua.'

The above remarks are not concerned with what is known as 'vers libre,' free verse, which is little more than what Jazz is to music. They concern themselves exclusively with what is termed 'modern verse,' or 'modern poetry,' the dominant factor of which is its unintelligibility, and whose chief exponents at present are T. S. Eliot, and Ezra Pound. These two writers of conspicuous ability, and world-wide scholarship are acclaimed by their eulogists to have reached the acme of perfection in this particular kind of poetry. There are hosts of others working on the same lines, and some of these disciples have out-mastered their masters, in respect of the worst aspect of their craftmanship, *viz.*, chaotic unintelligibility, and sheer obscurantism. It does not appear that T. S. Eliot, and Ezra Pound have written with the professed object of being premeditately unintelligible, though much of their work is flatly unintelligible, in that it refuses to deliver up its meaning to the utmost exercise of obstetric skill ; but meaning there is, though wrapped up in often impenerable obscurity. This, however, can hardly be said of much of the work of their imitators, which seems to be little more than a meaningless string of words arbitrarily sundered from their usual connotations.

But, since these writers themselves, and their eulogists, say that is not necessary to understand a poem in order to appreciate it, then the public—the author's only court of appeal—may, with equal logic, likewise add that it is not necessary to read it, and so, a London Publisher once, informed the present writer that more people now write poetry than read it.

It would be a barren controversy, in respect of such works, to go into those nebulous statements about symbolism, and induced currents, generated by word sounds, which some of their eulogists make much of ; or, on the other hand, to go to the other extreme, with their detractors, and condemn the whole lot of it as mere rubbish. There is no doubt that the writers of ' modern verse ' have produced much that bears the stamp of true excellence in their art, and many isolated pieces of outstanding brilliancy, but this, only when they seem to have discarded, or forgotten, their professed principle, that it is not necessary to understand a poem in order to appreciate it, and that a poem is not what it says, but what it is: a mere trifling, not only with the exigencies of language, but with the fundamental principles of the human mind. In other words, nothing that cannot first be grasped by the intellect, and then be tested by the feelings, is of any use to anybody. This assertion is in no way impugned by saying that there are, and have, always, been, thinkers and writers of what is called the ' mystic class '—for want of a better term—whose works are difficult to understand, and to the ordinary reader appear unintelligible ; for the ' difficulty ' here is real, and intrinsic, and due to the recondite, abstruse nature of the subjects handled, as in the works of Novalis, and Doehme, the metaphysical poets Donne, Crashaw, Blake, to name only a few, and in all the works on metaphysics, from Plato, and Plotinus, down to the present day—not to mention the Oriental Upanishads, the Bhagwad Gita, the Persian Sufis, Jalaluddin Rumi, and Hafiz, and, among living writers to-day, in India, Tagore and Iqbal Husain. All these writers have strewn to the utmost to be intelligible. They have not set out with the professed object of writing so as not to be understood. If, at all, they have fallen short, it is because of the limitations of human speech. They have never handled language in a rash, wreckless manner, as too many of the writers of ' modern verse ' have done.

Progress is desirable in Art, as in all other spheres of human activity, practical and contemplative. In poetry there have been stages of development, apart from the mere matter of style. There have also been fashions. The present output of ‘ modern verse,’ or poetry, appears to be only a fashion. Fashions are ephemeral, and are too treacherous to afford any premises for forming any grounded conclusions. They do not stand the test of time. It is left to be seen whether ‘ modern verse,’ with its dead weight of flat unintelligibility prepense, and its extreme exaltation of form, to the utter neglect of matter, will stand the test.

The reader can, for himself, tick off innumerable passages in any book of ‘modern verse,’ to bear out the above remarks. I will select two from one of its chief exponents.

Papyrus.

Spring..............
Too long............
Gongula............

Ezra Pound.

This is quoted exactly, as printed in his ‘ Selected Poems’ (Faber and Faber).

Girl.

The tree has entered my hands,
The sap has ascended my arms,
The tree has grown in my breast—
Downward,
The branches grow out of me, like arms.
Tree you are,
Moss you are,
You are violets with wind above them.
A child—so high—You are,
And all this is folly to the world.

Ezra Pound.

This piece has been singled out by T.S, Eliot for especial approbation.

Readers of T. S. Eliot have only to turn over his pages for passages of equal obscurity—especially his ‘ The Waste Sand.’

The modern poet, however, can write plainly, and intelligibly, when he wants to, as in the following funny lines from Ezra Pound. But this can hardly be called poetry:—

Medilatto.

When I carefully consider the curious habits of dogs,
    I am compelled to conclude
That man is the superior animal.
When I consider the curious habits of man,
I confess, my friend, I am puzzled.

Ezra Pound.

In the writings of the immitators of these two celebrated authors, such passages grow thicker and darker, till they are lost in mere vacuity.

'Punch' has the following, by way of commentary, on this kind of writing:—

Pondering.

If I took off my braces.
                my braces,
                my braces,
If I took off my braces,
They would be braces still;
Then I should have my trousers
                suspended,
                suspended,
Then I should have my trousers
    Suspended by my will.

(*Punch. Sept. 29. 1937*).

The question then arises—Does this sort of writing—'modern verse'—constitute a real advance in the art of poetry, or is it something flatly retrograde? Has it any substantial basis of enduring at, or is it only a fleeting fashion? Does it represent anything, coming from the inner spiritual nature of man, and the human mind, struggling to voice itself in speech; or is it only the incoherent utterance of

A child crying in the night,
And with no language but a cry.

But then, again, a child's cry, though inarticulate, is, at least, intelligible: we at once make out what it is crying for.

To the ordinary reader the impression comes that these writers, (1) Lack the power of concentration, (2) they write altogether too much, (3) they do not allow themselves the preliminary and indispensable preparation, and wrestling in the dark, in the workshop of their ideas, as all great artists—Milton, Shelley, Goethe, Carlyle (prose poet), and Browning have done, (4) they wilfully, and wantonly, wrest words from their prescriptive meanings, and safe anchorages and make a haste of everything, as in a witch's cauldron, and (5) they do not allow themselves any 'fallow periods,' but go on, and on, pouring out, volume after volume, like strings of susages. For there is such a thing as a divine afflatus' in the writing of poetry.

> Nonumque prematur in annum.........
> (Let a book lie nine years ere it be printed).
>
> *Hor. Art. Poet. 386*

otherwise :—

> Definite in piscem mulier formosa superne.
>
> *Ibid.* 4.

Montague has said the last word on this sort of writing—'Authors have no excuse for haste—Who hastens them (Essays.). Milton spent the whole of his life as a preparation for the writing of his 'Paradise Lost'—sucretius did the same, for one work only, his 'De rerum natura'—Horace. ditto,on his 'Odes,' and 'Epistles,' the whole of which takes up only one octavo volume of a couple of hundred pages. They wrote so that their writings shall last for ever. Their credentials are clear.

A Milton, his great song dictating,
Isaiah, his lips touched with fire,
A Spurgeon, his heart strings vibrating,
A Carlyle, who (not touches, but) smites on the lyre.

At once there appear the essentials,
The mark on the seal is clear ;
These are the man with credentials,
We say—these are the ones to hear.

On the other hand, it must be admitted that 'modern verse' does possess, to its credit, much that is really beautiful in word resonances, and in musical, though not always, intelligible speech, as any one who has read Ezra Pound's fine poems—'Praise of Ysolt'—'The seafarer'—and others of the like stamp, will readily acknowledge. Authors of such great attainments, and wide scholarships, could not foil to produce some poetry of unrivalled excellence, as judged from the universally admitted principles of art. But this is not enough to justify the immense output of chaotic unintelligibility, without the redeeming features, which the above-mentioned poems possess. Shelley's 'The sensitive plant,' and Browning's 'Sordello,' and 'Childe Roland to the dark tower came,' are not uniformly intelligible but they are by no means unintelligible in the way that 'modern verse' is unintelligible, for the simple reason that they were not written with the object of being premeditately unintelligible. T. S. Eliot, in his Introduction to Ezra Pounds 'Selected Poems,' (Faber and Faber) writes—'In the perfect poem they (form and content) fit, and are the same thing; and in another sense they always are the same thing. So it is always true to say that form and content are the same thing; and always true to say they are different things.' Here there is no hint, or suggestion, that the perfect poem should always, to some extent at least, be also intelligible. This, indeed, is the real crux in the appraisement of all 'modern verse.'

It is time now for the writers of 'modern verse,' to call a hall, to take stock, and then, either turn right about, or come back again to something more in keeping with the real exigencies of art. In doing so they need not be afraid of not being 'difficult.' Nobody can truly say that Milton, Shelley, Browning, and Francies Thompson are easy reading; nor can anybody say they are unintelligible. 'Tut-Tut'—said Menander—'It is already finished—it has only to be written.' There is something in this.

There has always been a certain amount of sommolence on Parnassus; but now it would appear that its inhabitants have ensconced themselves there in snoring dormitories, and their dreams come to us, not through the gate of ivory, nor of horn, but through a smoke-jack, fuliginous with sooty matter.

'Modern verse,' of course, has its eulogists, as well as its detractors; but each reader must consider the matter for himself, and form his own opinion, undeterred by the fact that there are great names in the lists, both of those for, and of these against. There are great names also in the list of those who maintain that the earth is flat.

I will now quote two short poems, both of them written in the modern style, and both of them excellent, in every sense of the word:—

1

NEVER THE SAME WAVE TWICE.

By

Martha E. Keller.

Never the same wave twice shall ever come to break
itself on this, or any other beach.
No chance shall bring it back again.

No speech shall make the past the present. No, nor made green water with hoarse thunder in its wake stand still, although eternally from each green wave, destroyed by what it does not reach.

Another rises thundrous and opaque. So this brief, passionate, groping of a hand has been, and still shall be when we have died.

But never twice so lovely, never—

And never, I think, to us who have denied
This loss that rises in us like a tide,
Even as water does upon the sand.

The next piece is very funny; and *perhaps*, it is fitting that an article on 'modern verse' should end on a comic note.

2

THE RIVALS.

Aubrey
Plied her with quail and strawberry,
Hamish
Adored, but grew tamish,
Simon
She spent no time on,
She was not gone

On John,
Neville
Moved on a different level
Mentually,
So that, eventually,
It was Sam
Who pushed the pram !

For, after all, it might be said, with Juvenal, that—

Nec minimo sane discrimine repert,
Quo gestu lepores, et quo gallina secetur.

Juv. Sat. V. 1. 27

HUMOUR IN LITERATURE AND LIFE

R. K. TRIPATHI, M.A.

INTRODUCTORY : THE PROBLEM OF ESCAPE FROM THE SERIOUSNESS OF LIFE

ALL the best human ingenuity has been exercised in all ages in the search for escape from the oppressive sense of ennui or tedium which is incidental to the pursuit of worldly activities. However widely different might have been the ideals of life, the sense of values and the external conditions of social life, men have ever experienced some sort of unsatisfying incompleteness in their existence and have, in consequence, turned to discover some suitable means of relief from spiritual depletion and flaccidity.[1]

The earliest form in which the human mind sought to liberate itself was common social enjoyment of a rather boisterous nature which has now taken the shape of club-life with all its amenities. At a later stage of social development the consolation of Religion and Philosophy brightened man's life and afforded him ample compensation for the trials and tribulations, injustices and imperfections of life. And it is no wonder if even in this age of science, the increasing difficulties of life while driving us to despair are compelling us to look once again for peace and comfort to religion and Philosophy which hitherto we seemed to have completely outlived.

The pursuit of art and literature has been and even more constant and unfailing source of pleasure throughout ages and constitutes to a large extent the most absorbing occupation of the human mind.

As an illustration in point we have but to look at the extraordinary popularity of reading and the interest shown in the study and criticism of works of art and literature.

The unusual vogue of games and sports as also the keenness with which numerous hobbies are being cultivated today serve to show to what extent in all these ways we are striving to chase away the feeling of dullness from our lives.

---

[1] The various forms of reaction to human suffering, *e.g.*, Religion, Fatalism, Pessimism, A glib optimism, Social service.

In point of fact that peaceful repose or relaxation whose quest has driven men at all times to take shelter in Religious and Philosophic speculation, monastic seclusion, convival gatherings, artistic and literary pursuits and finally in games and sports is within easy reach of each one of us. For even those who cannot claim much in the way of culture and enlightenment have open to them an inexhaustible source of pleasure and refreshment in the ordinary social relationships and activities of everyday life.

This perennial source of pleasure and variety is the ' spirit of happy laughter ' or humour, which is all-pervasive in life in a thousand shapes and is waiting to be discovered at all times and in all circumstances.

An attempt is to be made here to define the nature and range of humour and to determine the various forms in which it manifests itself. In the last analysis it will be further considered as to what may be the exact value of humour in life.

HUMOUR IN RELATION TO THE ' INTELLECTUAL ' AND THE ' SENTIMENTAL ' APPROACHES TO LIFE.

It was Horace Walpole who uttered a very striking truth in that well-known sentence: ' The world is a comedy to the man who thinks and a tragedy to the man who feels.' This statement brings out with remarkable clarity the two widely different points of view from which life and its experiences can be interpreted. Those convinced of the adequacy of the ordinary intellectual processes going on in our conscious life to comprehend and explain the objective reality in its totality may, as a rule, be able to maintain a certain degree of detachment or neutrality in their relations of life. But with such an utterly unemotional outlook on life and with a habitual inclination to make a reasoned analysis before arriving at certain conclusions, even the most thrilling and striking experiences would leave them cold. And in such a severely rational frame of mind they would become as mere quiet, disinterested spectators of the pageant of life which would in that case appear as a perpetual comedy.

---

[1] Such a mood is illustrated by Jaques' speech in ' As You Like It ': -All the world is a stage ......' Also Prospero's speech in the ' Tempest,' Act IV, Sc. I. Also Stevenson's essay, ' Apology for Idlers.'

Considered in such a cold, disinterested, distant and objective manner life becomes a colourful procession full of infinite variety and having an endless material for amused observation. It is in this sense that life is a comedy or a ' festival of fools ' to men and women who are bemused spectators deriving great fun unmixed with any sympathetic understanding of their fellow-beings. The great philosopher Hobbes when analysing the source and significance of laughter was in an identical mood when he said: " The passion of laughter is nothing else but sudden glory arising from a sudden conception of some eminence in ourselves by comparison with the infirmities of others." Long before him Plato discovered the basis of humour in the sight of other's misfortune and traced this ingrained weakness in us to savage laughter which expressed in the primitive society a certain feeling of exultation over the defeat of a rival which was usually celebrated by cracking his head. All these theories about humour and laughter which will be examined in detail presently, when taken together, give a cumulative impression that life is essentially an interesting study in human follies and weaknesses, and that we are here for nothing better than for criticising and correcting the oddities of character in those about us.

There is yet another view of life possible, however, and there is more to be said for it possibly.

Man is not necessarily and wholly a rational being given to reasoned reflection before action and seeking through his varied activities only a kind of intellectual satisfaction from life. He is in many ways a creature of instincts and impulses which direct him into generous and memorable actions. Similarly, he is not interested in life and society primarily for the sake of fault-finding and for psycho-analysing those among whom he lives. On the contrary, for the generality of men, the main business of life lies in developing pleasurable social contacts with their fellow-beings and in enriching their lives by ' Admiration, hope and love.' In short, an emotional understanding of life is all that matters to most of us.

It is in this sense that life may easily become a tragedy to those who have feelings and whose sympathies and sensibilities have been developed and deepened by close personal association with their fellow beings. On this aspect of the predominently intellectual or sentimental appeal of life and its experiences and the different reactions of the differently constituted individuals to it, there will be more to say later on in connection with the main ingredients of 'humour.'

WHAT IS HUMOUR ?

Humour as a generally recognizable element found in the language of conversation and of literature as also suggested by certain appearances and situations in life is capable of being defined in a variety of ways. Lowell explains humour as the 'Perception of the incongruous' and hits upon one of the essentials of the comic about which all critics are agreed.

What constitutes such an 'incongruity' or 'disproportion' has been a subject of wide divergence of opinion. There are those who emphasise a certain kind of 'maladjustment between a man and his surroundings' which is supposed to be accompanied by 'a desire to set the ill-adjusted matter right' by provoking laughter.

Others like to think that 'Humour' is directed against 'some excess or extravagance' in any individual which may be a danger to social peace or social solidarity. It may, in this sense be a kind of rigorous corrective applied on the offending individual or the institution in the interest of social sanity. Thus considered as a legitimate method of criticism of conduct and ideas with the ultimate view to reform, humour becomes an intellectual experience or a state of mind implying a consciousness of personal superiority and an evident feeling of aloofness from our fellow-beings instead of a mere ebullition of animal spirits occasioned by some sort of absurdity. On the basis of this predominantly intellectual view of the nature and function of humour, laughter which accompanies it would appear to be an 'act of the brain' and not a mere 'relaxation of muscles.' A fat old man in baggy trousers hobbling along and slipping on a banana peel would be a fit object of that kind of humour, for he would have in his physical proportions, his uncouth appearance and in the extremely compromising situation brought about by his loss of balance by the most trifling thing, all the essential elements of the comic. And the definitely savage and unsympathetic laughter enjoyed by all including the little urchins who have the privilege to watch that sight will be derived from a clear recognition of the glaring incongruity between the little banana peel and the slipping of a dignified-looking old man with a powerful frame.

This kind of critical, corrective and unsympathetic humour is, properly speaking, more appropriate to satirical comedies or to an intellectually backward community where the main intention is to enforce a strict conformity to the accepted standards of social decorum and thought by threatening the erratic individuals with some sort of satirical laughter and thus subjecting them to a kind of ' social ragging ' as it were. Such a drastic social regimentation in matters of conduct and thought is, however, completely out of tune with the spirit of a rich and healthy life which is the end of true humour to promote.

In keeping with this need of the existence of a wide variety of thought and character side by side with a well-developed social life in the interest of an unfettered play of human mind, a broader view of humour has been taken by a large group of authors and critics.

Humour, for instance, has been defined by Miss Hadow in her ' Chaucer and his times ' as the ' sympathetic appreciation of the comic.' This faculty, she goes on to explain, ' enables us to love while we laugh and to love the better for our laughter, and makes us see the other person's point of view, to distinguish between crimes and mis-demeanours.'[1]

Meredith in his famous essay on 'Comedy' says to the same effect that 'derisive laughter is incompatible with true humour.' He neatly sums up the idea by observing that the 'true comic laughter is like harmless wine or like fresh air.'

Again, Bergson while explaining 'laughter as a physical act marked by an utter lack of feeling, is prepared to admit that the comic sense has a clear relation to certain circumstances of social life and to groups of individuals contributing to it in one way or the other. Among the factors that, according to him, are responsible for comic situations the one that is most important is a sort of inelasticity or a lack of alertness, mental or physical, on the part of an individual in the changing conditions of ordinary life. Such a rigidity of mental outlook or behaviour can supply material for laughter if there is a group of persons who are much more attentive and alert and have an opportunity to note what is laughable.

Humour may now be finally defined as a mental disposition induced by an accidental discovery of something grotesque, absurd, rigid or otherwise unusual in the manner, speech and behaviour of a person or in a situation which amuses us. Falstaff, that 'Huge hill of flesh' who is a coward every inch of him when making his amazing admission, 'I am as valiant as Hercules, but I was a coward on instinct' after his escapade at Eastcheap illustrates true humour by covering up his cowardliness with bravado.[1] E. V. Knox's 'How to live long' contains an interesting example of comic incongruity.

---

[1] Shakespeare's best humour which is founded on the conception of life as a misunderstanding which must quietly pass, without leaving a bitterness.
Shakespeare's Henry IV (part I), Act i), Scene 3.

When referring to his moderation in eating and drinking he says: 'The golden rule of my life has been moderation and not excess. I eat and drink all that I require and nothing more. When I have finished eating I stop. When I want some more, I go on again......(and) I confine my meals to my walking hours.''[2]

ESSENTIAL INGREDIENTS OF 'HUMOUR.'

1. *A keen perception of the grotesque or incongruous.*

As has been stated already, all that has any appearance of being ridiculous strikes us on account of something in it that is out of proportion or out of place. This disharmony may take various shapes: A very fat person riding on a little pony, a pompous-looking fellow running after his silk hat or standing on his head, a tattered boggar having the manners of a well-bred artistocrat; a very ugly man going about fashionably dressed; a distinguished man of considerable social standing and eminence eating voraciously at a public dinner; a mere ignoramus trying to speak with self-assurance in the company of acknowledged scholars, making false starts in the course of the conversation and being snubbed in the end—all these may serve as typical examples of grotesqueness or absurdity.

But grotesqueness may be present in speech and literature also in several forms. It may be in the association of ideas or images; in the intentional use of rugged and ugly-sounding words; degradation ef serious and dignified ideas or the elevation of obviously low and vulgar ideas; in quiet irony or boisterous fun; in over-statement or understatement.

---

[1] Shakespeare's Henry IV (part I), Act i, Scene 2.

Cf. Hazlitt. "Man is the only animal that laughs and weeps, for he is the only animal that is struck with the difference between what things are and what they ought to be."

Also, 'विकार' & 'विपरीतत्व' as the necessary concomitants of the comic according to Sanskrit writers.

See Kabir's verses (1) मैण सवहिं बटेगो चोटी.

[2] 'On eating and drinking in his 'Idle thoughts of an idle fellow.'

Also see P G. Wodehouse's 'Thank you, Jeeves' (Chap. I, p. 15-20).

Also, *Ibid*, 'A gentleman of leisure' Chap. VI & VII (pp. 50-55).

Take the following extract from Jerome K. Jerome: 'Stomach is the real seat of happiness. The kitchen is the chief temple wherein we worship... ..and the cook is our high priest, a mighty magician. Our God is great and the Cook is His high priest.' Or again the description of Uncle Podger's fall from the stool in 'Three men in a boat':—

'Down he would slide to the piano, a really fine musical effect being produced by the suddenness with which his head and body struck all the notes at the same time.'

2. *Existence of different levels of social refinement and mental alertness.*

It has been pointed out before in connection with Bergson's idea of the basis of the comic sense, that if there were a uniform degree of mental acuteness and capacity for adaptation to the changing conditions of life in all individuals there would be nothing to laugh at and in such a state of things humour would whither away. So a certain amount of intellectual obtuseness and rusticity are absolutely essential to the existence of the comic stuff. Just for the same reason all possible angularities of character and temperament must exist in our companians in the society around us if we want to reap a rich harvest of humour and to have a hearty laugh occasionally, for it is in the bewildering variety of character and modes of living and not in a drab uniformity that the comic spirit flourishes best.[1]

Samuel Butler, the talented writer of the "Hudibras" in his satirical piece 'Caution against over-reform' echoes the above idea in these words:—

"Should once the world resolve t' abolish,
All that's ridiculous and foolish,
It would have nothing left to do,
T' supply in jest or earnest to;
No business of importance, play,
Or state, to pass the time away."

---

[1] See amusing mannerisms, and eccentricities in Dickens' characters like 'Bumble,' 'Pickwick' and his friends 'Micawber,' the fat bay Sam Waller.

3. *A social sense or a sense of common humanity.*

Here again Bergson's opinion that a deviation from the centre of social interests or activity exposes an individual to laughter helps us. Humour aims at keeping individuals into line to preserve a social sense in them by a severe castigation of aberration from approved modes of thinking and action. Thus a self-centred detachment from others which is visibly fostered by a cold, self-satisfied, intellectual aloofness, would be fatal to the existence of a happy and orderly life.

The most exuberent and exhilerating humour is for this reason, always found to be a happy blend of a quick perception of the incongruous and of broad sympathy with human failings which we share in some degree with the rest of mankind. The laughter too which is raised by such humour is companionable laughter singularly free from all hint of disdain or a sense of superiority to those at whom we laugh. All English humour is of this pattern and for some of its best examples we have to turn to Chaucer, Shakespeare, Sterne, Lamb, and Dickens.[1]

4. *A sense of liberation or a holiday sense.*

For discovery and appreciation of the humorous a catholicity of taste, an irrepressible zest in life, a mental resilience or 'a certain inner atmosphere, the weather in the soul,' as Santayana happily describes it, is essential. So, that man is best qualified and best equipped for enjoying the experience of the comic who feels for the moment free from the rigid inhibitions of conventional morality and decorum to give free play to his instinctive craving for happy laughter.[1] The Saturnalia of the Romans, Holi in India, 'All Fools' Day' and Guy Fawkes' Day and such other Days in England set apart for unrestrained merry-making have been deservedly popular as providing much needed moral holidays and keeping alive a sense of levity in life where there is so much that is serious and unendurable.

VARIETIES OF THE COMIC.

There may be humour in speech, writing, character and situations. And corresponding to these sources there may be various forms of it.

---

[1] See. J. B. Priestley's 'English Humour.'

The written humour, for instance, is broadly divisible into (*a*) Wit, (*b*) Irony, (*c*) Satire, (*d*) Burlesque, (*e*) Parody, (*f*) Mock heroic, (*g*) Farce and (*h*) nonsense poems. It is not intended here to dwell on these.

Of these wit and irony can be commonly met with in ordinary conversation also. Wit, however, though very closely allied to humour is clearly distinguishable from it.

Wit is essentially a verbal quality consisting, for the most part, in sly comments, a skilful turn of phrase and an adroit combination of unexpected and mutually separated or even contradictory ideas and images.[1] But as compared to humour which gives a pervasive flavour to talk or literary composition, wit has only a surface sparkle and brilliance. It is further a product of a highly cultured society and is by its very nature limited in its range and appeal. Shakespeare's high comedies like 'Much Ado About Nothing,' 'Two Gentlemen of Verona' and the artificial comedies of Vanbraugh and Congrave and later of Sheridan and Oscar Wilde are full of wit in the shape of part conversation. Of humour, English and American, it is not possible to say much here.[2]

HUMOUR IN CHARACTER AND IDEAS.

On this, much has been said in the earlier part of the present essay in connection with the element of incongruity. One or two illustrations may be given here to show how some great men of letters and characters in works of fiction are remarkable for the amusing impression that they produce.

Among notable literary men we cannot think of a more irresistibly interesting figure than that of Dr. Johnson.

We have an intensely vivid picture of his character with his downrightness of speech, perversity of opinion, eccentricities, excessive addiction to eating and drinking and lastly his strong personal prejudices. All these traits of his character combined with his stinging repartee and devastating humour which came so natural to him have made him an enduring model of an arresting personality brimming over with the spirit of full-blooded life.

---

[1] *Cf.* Carlyle : 'No man who has once wholly or heartily laughed can be altogethe irreclaimably bad.

Also Lamb : 'He who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition.'

Also see an example of Yankee humour which gives a whimsical turn to a familiar object by defining a cow as an animal with four legs, one at each corner.

[2] Briefly American humour is distinguished by these broad characteristics : (*a*) Dialectical peculiarities, (*b*) Brevity, (*c*) Unrelenting and far-reaching sweep, (*d*) Exaggeration, (*e*) A philosophic whimsicality, (*f*) Thumping big lies difficult of belief.

Among those qualities of his speech which markedly steeped it in humour are his polite discourtesy and his habitual tendency to view everything from an unusual angle. His brusqueness of manner did the rest.

His crushing replies like 'Sir, you are a fool' or that which he gave to the young man who sought his advice on marriage in these words: 'Sir, I would advise no man to marry, who is not likely to propagate understanding' are typical.

Out of the innumerable characters of drama and fiction it is very difficult to make a choice.

The 'monk' and the 'wife of Bath' in Chaucer, Falstaff, Malvolio, Andrew Aguecheek, Launcelot Gobbo, Bottom, Sir Toby Belch and Touchstone in Shakespeare, Tristram Shandy, and Mrs. Shandy in Stern's 'Sentimental Journey,' Partridge in Fielding, Sir Roger de Coverley in Addison, Pickwick and his friends in Dickens, may be picked up as some of the typical figures. It is not possible to discuss them here.

In each of these there is an abnormal development of some physical or mental quality which makes him funny, though the humour stirred by it is invariably mixed with feeling. There is, moreover, a contrast presented in the case of each comic character, as between the enormous bulk of Falstaff and his nimble wit and his unfailing resourcefulness,[1] in talk.

HUMOUR IN SITUATION.

What has been remarked about humour in character applies with necessary modifications to humorous situations. Such situations may be brought about by two or more persons being pitted against one another in a witty skirmish or in circumstances where their sharply opposed characters may lead to amusing results.

---

[1] *Cf.* the extremely funny character of नारद् in the Indian mythology, and the story of his love and its unfortunate end.

Falstaff asked to stand his trial before Lord Chief Justice for having defrauded Mrs. Quickly of her money tried to prove his innocence and to put off the judge by stating that:—

'This is a poor mad soul, (who) says that her eldest son is like (him)' provides good humour in several ways.[1]

VISIBLE HUMOUR.

Humour as a mental attitude or as consciousness of one's peculiar relation to one's surroundings giving rise to an inner experience of hilarity takes the form of a quiet smile or hearty laughter, ranging from a 'slight curve of the upper lip' to the 'ripple of amusement,' the 'appreciative chuckle,' 'the cheerful grin' and the 'honest roar of side-splitting laughter.'[3] But in each case the physical counterpart of a bright mood is expressive of a spirit of happiness, occasioned by a funny incident at the street-corner or an unforgettable conversation in 'bus. The intensity of laughter and the degree of mental relaxation provided by it vary, of course, with the richness of a man's mind and the effectiveness of the comic stuff which it encounters. But all genuine laughter whether quiet or boisterous is always kindly, tolerant, mirthful and tonic.[3]

HUMOUR: ITS VALUE IN LIFE AND A PLEA FOR IT.

The detailed analysis of the comic element, made above will have made it clear that humour in its broadest sense may be briefly described as the capacity to see things upside down with an amused indifference mellowed by kindliness and good temper.

Thus, because a man with a natural or cultivated sense of humour comes to have a quick eye for anything that is priggish, quizzical or exaggerated in the world around him, he develops a power of immediate enjoyment. To such a man a search for perfection in life begins to appear futile and ludicrous and the world with all its incongruities, absurdities, foibles and follies, strikes him as the 'best of all possible worlds.'

---

[1] Henry IV (Part II), Act I, Scene II. Mark in particular the way in which Falstaff talks round the Chief Justice and shirks the question at issue.

Also Henry IV (Part II), Act II, Scene I.

[2] The different types of laughter according to Sanskrit writers:—

स्मित, हसित, विहसित, उपहसित, अपहसित, अतिहसित।

[3] Sterne: 'When man smiles and much more when he laughs, he adds a fragment to his life.'

Such a satisfied, balanced, and sane attitude of mind makes for stronger social sympathies and a deeper interest in life. This broadly tolerant and joyous acceptance of life conduces to the growth of a sound social sense and a liberal outlook in a society permeated with kindly humour. Similarly, the laughter for which a wide distribution of humour in society provides increasing opportunities, is of great value as it relieves our mental tension which is set up by stringent moral, social and political discipline. In this respect, humour effects an occasional steam-letting or spring-cleaning which is so essential in the interests of social peace and sanity.[1]

Last of all, a capacity for hearty laughter which goes with a correct sense of humour, enables us to see 'incongruities and discords' not only in those about us but also in ourselves to our great entertainment and advantage.

In the end, a strong plea may be entered here for a careful cultivation and wide distribution of humour in the world, if the wish to develop the essential qualities of good citizenship like moderation, mutual good-will, tolerance, cheerfulness and imagination which are so insistently called for in the circumstances of modern life. The moment mankind as a whole begins to see the ludicrous in life and ceases to think of it as a vastly serious affair, all will be well.

Pandit Jawahar Lal Nehru's interesting confession in his 'Autobiography' that while serving his term in the prison 'he practised the exercise of standing on his head (which evidently he liked immensely) in a slightly comic position which increased his good humour and made him a little more tolerant of life's vagaries, sums up the great value of that rare gift—a capacity to laugh at oneself as also at others, or to invert the accepted values at times. It is this curative effect of humour on human life and human character that Charles Lamb had in view when he wrote his admirable essay on 'All Fools Day' and therein pleaded for folly so earnestly.

---

[1] Humour in this sense may best be considered as a kind of Biological Protective sense needed against the deadening effects of social inhibitions.

THE PLACE OF SOUND FILMS IN INSTRUCTION.

SHEIKH IFTEKHAR RASOOL.

The school has an increasingly heavy responsibility in preparing boys and girls to meet intelligently problems of our highly complex social order. The world of the learner to-day is vast ; new areas of study, new critical issues are constantly appearing. There are countless facts to be assimilated into generalisations, the tools for thinking ; there are new controlling appreciations and attitudes to be fostered.

Education must keep pace with these demands. Not only the objectives and materials of instruction, but the techniques and devices of teaching must undergo a continuous process of appraisal and improvement, if the educational system is to be efficient in achieving its purposes. The scientific and technological advances have created new mediums of communications which must be scrutinised for their possible contribution. Every device for bringing reality to the learner and for enlarging the scope of learning should be explored for its possibilities. In the scrutiny of methods and devices for attaining modern objectives of education, it is important to consider the new mediums of communication which have resulted from scientific and technological advances. Among these is the sound motion picture.

The potential contributions of the sound motion picture into education can be surveyed best in terms of an analysis of recent trends in curricula methods, and administrative procedures.

Expansion of the Curriculum.—During the past century there has been a tremendous increase in the number of new subjects in the school curriculum—a necessary step if education is to keep in step with the rapidly changing condition of modern life. Even in schools that integrate closely related subjects into comprehensive courses, the trend is toward more and broader subject-matter. There is likewise a tendency toward building broad units around mass concepts rather than teaching mere isolated and unrelated facts.

Gravitation of subject-matter downward.—For several decades there has been a trend toward shifting subject-matter downward in the school curriculum. Certain materials have moved from the college to the secondary school ; and materials formerly included in the secondary curriculum have been drawn into the elementary curriculum. The same is occurring from grade to grade on the same school level. This downward movement of curriculum content has resulted from a desire to acquaint students with important concepts as early as possible in their school life. One source of difficulty has been to overcome the young student's immaturity of experience.

Trend from abstraction to reality.—Until very recently education has been characterised by verbalism. Since teachers were traditionally poorly trained, the textbook became the chief educative medium. Learning tended to be highly abstract, since the student rarely came in contact with objects or reality. Ability to memorise facts was the criterion of proficiency. To-day the trend is to use books (not necessarily textbooks) as references, and as a means of broadening understanding. Learning is made concrete and real by experiencing life situations in the class room.

New emphasis on administrative economy.—The curtailment of school revenues during recent years has focussed the attention of school administrators on desirable economies. The criterion has been to preserve, and if possible, to improve the quality of instruction. One tendency has toward larger classes in certain subjects, especially those whose outcome are primarily appreciational.

These trends are significant evidences of the changing conception of education. Under these new conditions the traditional textbook-recitation technique breaks down. The newer mediums of communication are destined to play an increasingly important part in enlarging the scope of the teacher's usefulness.

Mechanical Instruction Devices.—Along with the sound film, there are numerous mechanical and physical devices that are accepted as educational aids. These may be roughly classified according to their sensory approach: visual, auditory, and audio-visual. Each of these devices is suitable for portraying certain type materials. It should be noted that the sound motion picture—a highly complex and flexible instructional device—possesses the fundamental element of these other mediums.

Visual:

Objects and models.—Observing the object of study is highly desirable in developing complete understanding. Sometimes it is possible to utilise a model in lieu of the object. However, of all materials studied, there are comparatively few which it is practical or feasible to bring into the class-room. Then, too, fundamental part or process is not always revealed by observation.

Still projection.—The slide, the film slide, and the opaque projector are excellent devices for presenting still pictures, maps, charts, and drawings. Their primarily value is in portraying static representations.

Still motion pictures.—Of the strictly visual mechanical devices, the silent motion picture is the most versatile. Where sound is not required, it is excellent for presenting objects in motion, regardless of speed—a bullet in light or an opening flower. Obviously, it is uneconomical to portray static objects by means of the motion picture.

Auditory:

Phonograph.—The phonograph, especially the phonograph with electrical amplification, is an effective medium of instruction for individuals and for groups when the only element required is sound. It is particularly adapted to develop appreciations in music, and oral and aural skills in the languages. Its chief advantages are facility of use and the possibility of indefinite repetition.

Public address system.—The simplest public address system is the amplification system used in auditoriums. This is very desirable when children are performing on the stage. There may also be a public address system from the central office to the individual class-rooms, for announcements and recorded programmes. The same system may be used for radio programmes. It may be thought of as a combination phonograph, radio, and local radio.

Radio.—The radio is essentially well suited for presenting programmes in music appreciation and the speeches of outstanding personages. Its chief disadvantage lies in its inflexibility. The school programme must be adjusted to the radio programme and the radio programme is given but once. Educational research will advance significantly the use of this medium.

Audio-Visual.

Sound-film slides.—The sound-film slide, though often used in industry, has not been adapted in educational practice. Since the images are static, teachers have been able to give their own comments. However, the sound film-slide may come to serve a definite function in a highly individualised scheme of instruction.

Sound motion pictures.—The sound-film is the logical medium for presenting objects in motion with their accompanying sound effects. The simultaneous reception of sensations through two avenues increases the illusion of reality and stimulates the emotional response of the observer. The recorded oral explanation, when perfectly synchronised with the act on the screen, is probably one of the most versatile and effective educational mediums ever devised.

The contributions of the sound-film to instruction have been as yet only partially explored. Recent research studies have revealed many important contributions. As the sound-film is employed in an increasingly variety of learning situations—on all levels and in many areas of the curriculum—other significant uses will undoubtedly become apparent.

Presents reality.—The sound motion picture presents reality with its element of motion and sound. The object or phenomena and its operation becomes concrete and not a highly abstract idea. In fact, the situation may be made a selected reality, since unessential and distracting elements can be eliminated in production, so that the student is free to concentrate on the desired aspects. Highly abstract phenomena, such as the invisible air molecules or electric charges, may be shown in their true relationships.

Synthesises learning experiences.—Instead of learning consisting of isolated and unrelated facts, the sound motion picture makes possible the synthesis of a number of learning experiences into an integrated whole or entity. This is especially important in presenting such mass concepts as tariffs or the molecular theory of matter.

An unvarying presentation is possible with the sound film. A truly educational film should and must be authentic, since this medium creates such vivid lasting impressions. For this reason, any inaccuracy in the film is unfortunate, since it leads to a perpetuation of that error. In gathering impressions from reading, each individual creates his own mental image or interpretation. To a greater extent than other devices, the sound-film gives a single interpretation.

Equalises educational opportunities.—Communities unable to equip their schools with desirable but expensive equipment will be enabled, through the use of sound-films, to approach the more favoured schools in the richness of their educational offering. In science instruction, for example, many desirable pieces of apparatus or models costing hundreds of rupees may be used only a few hours in a year. A motion picture film can often accumplish the same result in a sequence of a film.

In the traditional school, achievement in the content subjects, and even in some of the tool subjects, is closely correlated with reading ability. Regardless of how brilliant a student is, he is decidedly handicapped if his reading ability is deficient. The sound-film will tend to eliminate reading ability as a variable factor in achievement. His understanding is then dependent more on alertness and general ability.

Again, the drudgery of reviews, re-teaching, and explanation of abstract concepts and invisible phenomena, which consume so much of instructional time, may be delegated to the sound projector, thus enabling the teacher to devote more time to guiding, stimulating, and evaluating the work of his students.

Facilitating the Use of Sound-Film in instruction.—The foregoing discussion has charted certain of the specific contributions which the educational picture can make. But before these potential values are to be derived by boys and girls in the classroom, two conditions must be met. First, the talking pictures which are to be used for instruction must be prepared according to educational standards, the application of which insures an immediate contribution. Second, the local school system must make definite provision—in administrative organisation, in supervisory service, in curriculum integration, and in film materials—to render the talking picture a vital educative force. Worthwhile instruction is usually carefully planned in advance: the use of talking picture can be no exception.

Summary.

Interpreted in a broad sense, the contributions of the sound film to education are: (1) They make the learning real, and (2) They enlarge the scope of the learning.

The sound-film, when properly produced, portrays every concept in a concrete manner. In motion picture production it is possible to control factors, such as size, tangibility, location, movement, sound, and complexity, so as to secure the desirable learning situation.

By means of instructional sound-films the community or school extends the scope of its curricular offerings. This is particularly true in less favoured communities, where educational equipment is definitely limited, and also in smaller schools where teachers are assigned subjects for which they are inadequately prepared.

FILM IN RURAL RECONSTRUCTION

F. L. BRAYNE, C.I.E., M.C., I.C.S.

There is no doubt whatever that the Cinema if skilfully handled could be an amazingly useful and successful agency of Rural Reconstruction. The difficulty is to get films which accurately portray the genuine life of the village people, and it is equally hard to secure a plot which is based on the actual emotions and reactions of the village people. So many films have a 'love' interest that it almost goes without sayingt hat those who compose the village scenario feel bound to introduce a love motive. In the Punjab villages however marriages are usually arranged by the parents and any break away from this tradition in the matter of love matches, etc., is so contrary to the best village opinion and the sense of the people that it could not possibly figure as the central theme of a rural reconstruction film.

Religion provides another extremely valuable theme. What an appeal "Green Pastures" makes ! A film harnessing religion to Rural Reconstruction or rather harnessing rural reconstruction to religion would work wonders. Religion in the Punjab, however, is so diversified that it would be impossible to make a film which would offend no one but would also make a really strong and universal appeal. We must fall back, therefere, on some other theme. A common method is to portray the adventures of two families or two villages, one of which does and one does not, see the light and follow the teachings of 'up-lift'. Its success depends upon an extremely accurate portrayal of village life and custom. Whether this would grip people and start them talking and discussing and finally make them set about working out their own salvation is another matter. Would such a film fill and keep filled, a 'paying' house ?

After all, Rural Reconstruction is spiritual. The programme itself is perfectly simple and if a few simple instructions are followed, we guarantee better health, more wealth and so on. But the 'uplift' of a country does not depend upon better seed, better bulls, or more vaccination. It depends upon a change of heart. For people to uplift themselves, they must have an ambition for a higher standard of living. They must want to rise in the scale of human existence and they must want it so badly that they will abandon their old customs, idleness, quarrelling, extravagance and so on and join together to work early and late, sacrificing ease, comforts and their besetting sins in order to attain a better manner of living. Rural Reconstruction means the recapture of the old world virtues of thrift-hard work, self, respect self-control, self-help, truth speaking and mutual help and confidence. Without a strong determination to raise and maintain the standard of living at whatever cost of thought, labour and self-sacrifice, and without a strong infusion of the spirit of the good neighbour, any permanent and spontaneous movement of rural reconstruction is impossible. Can the film help to stimulate this spiritual awakening ? My own suggestion which came to me after seeing "Green Pastures" is this :—

Rural Reconstruction is really a better homes movement. The home is in charge of the housewife. As long as she remains ignorant and neglected, progress is impossible. Give her the knowledge and the position she should hold as the Guardian Angel of the home and responsible for the training of the next generation, and she will produce the stimulus necessary to start and maintain the 'reconstruction' movement.

What about a film on the following lines:—

In scene after scene we see rural reconstruction work going on. By an officially inspired effort the village is cleaned but lapses into dirt again as soon as the official inspiration slackens. By another effort ventilators are put in but as soon as the official turns his back the house-wife blocks them up. A ploughing demonstration is held and furrow—turning ploughs are bought but we see soon them lying rusty in the farmers' sheds, and so on; every inspired activity fades away when the inspiration is removed, leaving however an increasing member of people who say that these things were undoubtedly good and it's a pity they cannot be kept up.

One day a young man brings home an educated bride. She tells her mother-in-law that the house is very dark, and they must have a window. She knows exactly why houses must be light and airy but there is long battle with the mother-in-law, grand-mother and so on. Education wins in the end. The ventilator is put up and is never closed, because the Genius of the home now knows that light and air are good for the home. The whole of the rural reconstruction programme is carried out bit by bit, by the inspiration of educated wives or house-wives who have joined the Co-operative Women's Institute founded by the educated bride. The man grumbles good-humouredly and co-operates (he has heard all about it of course from the usual propaganda, etc., but has never taken it seriously) and gradually he becomes so proud of his home that he cannot stop talking about it, and cannot stop working either to help in improving the home or to produce better crops or at some subsidiary industry in order to win more money to continue the improvements. When his neighbours want him to join in a quarrel or to come and drink or to engage in any vice or crime, he excuses himself, saying he is too busy and has too many other calls on his money now that his home, and his farm absorb all his attention. He is also a good neighbour; helps others in their troubles and persuades them to join together with him in all manner of co-operative activities so as to make things cheaper and easier and more efficient. More and more people and more and more villages join in. Down goes crime, quarrelling and wasteful expenditure. The jails become empty and the law courts are idle!

There can be plenty of fun and incident in these plays. Social ceremonies and litigation are very popular; so are games and other village happenings. Donkeys and people can fall down unprotected walls and slip up in undrained streets. The joy of recovery from illness, thanks to Quinine and ventilation-crime, theft, fighting-all can be featured.

All this cannot possibly come in one film, but I have put it all in to show the idea. Every aspect and detail of Rural Reconstruction can become the subject of afilm, as long as we do not lose sight of motives and principles; for instance, a film about debt must find the real motive for a villager wanting to get out of debt, as nobody is going to undergo the labour and sacrifice necessary to get out of debt without some very strong motive and probably the only satisfactory motive is the desire for improving the home and raising or maintaining the standard of living.

This I think should be the main use of the film to put the intangible, the spiritual side before the people and to inspire them to better things.

The use of the film to show the technique of various rural improvements is simple and easy and of course these films are also wanted but such films will not draw full houses and will not make Rural Reconstruction films self-supporting as they undoubtedly should be if they are to have a permanent effect on the movement. Government cannot possibly be expected to put large sums into film production and these films must produce a revenue, as I think they undoubtedly will if they are really true to human nature and village life, and deal with the basic principles on which all progress is to founded.

At Home and Abroad

Business Men to Visit India.

The members of the Lancashire deputation to India who are to take part in the discussions on the cotton textile trade between the two countries have been appointed.

They will include Mr. Angus D. Campbell, Chairman and Vice-President of the Manchester Chamber of Commerce, until recently, Chairman of the Chamber's India Section and a Director of Finlay Campbell and Co., Ltd., Mr. James Littlewood, Deputy Chairman of the Lancashire India Cotton Committee and a Director of the Lancashire Cotton Corporation, Mr. Frank Longworth, Member of the Central Committee of the Cotton Spinners' and Manufacturers' Assaciation and Mr. E. Raymond Streat, Director and Secretary of the Chamber.

Mr. Campbell, Mr. Longworth and Mr. Streat were members of the Clare-Lees Mission to India in 1933. Mr. Campbell was Chairman and Mr. Streat was a member of the Lancashire delegation which gave evidence before the Indian Tariff Board in 1935.

Dry Campaign in India.

A good deal of interest is being taken in America in India's fight to get rid of the drink-evil. The "Herald Tribune" of New York recently carried a leading article on the subject. It says that any attempt to enforce prohibition by legislative measures and by increased taxation will inevitably create in India a situation which is "familiar to the people of the United States, whose memories carry them back to a period before repeal, when corruption and violence came near bringing about complete violation of law enforcement."

The article states that in place of the previous system, in India, by which legal liquor could be bought for small sums, a multitude of bootleggers have appeared and "even jungle syndicates, which have wide ramifications in rural districts."

According to the paper, the principal barrier to prohibition in India is the fact that "any Indian who has an earthen pot or a hollow bamboo and enough of the innumerable ingredients for making spirits in which the country abounds can step into any part of the adjacent jungle—not pre-empted by venomous snakes and there distill for himself a fluid of such potency that he will be prepared to defy a man-eater in his lair."

"Inasmuch as," concludes the article, "the bounty of nature in the tropics is so prodigal and the population and area of India both so immense, that it is clear that Mahatma Gandhi has undertaken a job."

Russianisation of China Suspended.

The Kremlin corroborates the news that "Commintern" is reorganised under the direct control of M. Stalin, the Russian Dictator. The twentieth celebration of the Bolshevic Revolution made it abundantly clear that Russia with a little modification of the principles underlying "The Third International," will take up a comprehensive world propaganda immediately. It is rumoured that Russia is closing her Embassies and Consulate Offices in all countries.

A batch of thirty youngmen has been sent to Japan to be in touch with almost all the aspects of Japanese life—they will study the cultural and industrial development of this wonderful land of the Far-East.

The Russianisation of China under General Egorov has been suspended because of the regrouping of four powers' pact in Europe. Dictator Stalin has decided not to handle the Far Eastern situation for the time being, knowing full well that America will remain aloof from meddling in Far-Eastern local disturbances and "China Emergency."

Affairs in Rumania.

The publication by the authorities in the entire Rumanian Press of a letter signed by M. Codreanu, leader of the Iron Guard, advocating the assassination of some 200 political leaders including many Cabinet members has incensed public opinion against Rumanian Fascism.

The movement is now considered by capable observers in Rumania to be dead despite the considerable headway it had previously made in the country and the tremendous support it was winning among university students, army officers, peasants and even the upper classes.

Its sympathizers were not slow to see the discipline it had instilled into its rank and file and the good it had worked among the rural districts where members of the Iron Guard had been regularly sent to help peasants to improve their villages and living conditions.

But the movement's implacable hatred of Jews, its repeated defiance of authority, its murders and acts of violence and the impracticability of its ultra-nationalistic policy in a country where a quarter of the inhabitants are minorities were shortcomings that had never been totally ignored by those in sympathy with M. Codreanu's party and the uncovering of the leaders' recent "indiscretions" with dramatic suddenness by the police has shocked and incensed the public mind to an extent which spells the end of the Iron Guard movement.

Meanwhile the police continue to find secret hoards of arms and explosives held by members of the suppressed Iron Guards and arrests are still being made throughout the country.

Empire Exhibition.

All the main pavilions of the Empire Exhibition at Glasgow are now practically ready and workmen are engaged night and day to ensure that when the King and Queen visit Bellahouston Park for the opening on May 3 they will see the exhibition completed.

Exhibits are already being arranged in some of the main pavilions, and notably so in the Palaces of Engineering and the two pavilions of industry. Good progress is being made in the Dominion pavilions, where mural decorations will be illustrative of the countries whose exhibits are shown.

The Tower of Empire, which is the commanding feature of the Exhibition grounds, has been completed and lifts installed. The amusement park will be ready for the earliest visitors. (1 May 1938).

Anglo-Irish Pact Signed.

The Anglo-Eire Agreement was signed at London, on April 25.

The agreement shows that a complete Anglo-Irish financial settlement has been reached.

It provides for the transfer to Eire of the coast defence stations which the United Kingdom are unconditionally evacuating.

Eire will pay £10,000,000 to the United Kingdom by November 30, as a final settlement of all financial claims of either Government against the other.

Eire will continue to make an annual payment of £250,000 in respect of damage to property, under the agreement of December 1925.

All British penal duties against Eire and corresponding duties imposed by Eire on the United Kingdom are abolished.

In fact, the agreement is the complete termination of financial and economic disputes.

Sealing Fate Of Ethiopia.

A Geneva message indicates that the Emperor of Abyssinia, a pathetic figure now in exile in London, will make a supreme effort to present his case at the League Council. He has informed M. Avenol, the Secretary-General of the League, that he will be represented at the session.

But it is evident that he has no hope. The betrayal is complete. Both Britain and French are forsaking him. Yet he will make the last protest and make the last effort to rouse the conscience of the world.

It is not yet known whether he will personally address the League as he did in July, 1936, after the Italian conquest was complete. But the delegetes of Powers heard him in silence and shelved the issue by a formal resolution. He failed to get justice.

Yet there are indications that the British resolution, about which notice has already been given to the League Secretariat to seal the fate of Ethiopia, will not have a smooth passage. Russia is sure to raise her voice of protest ; so also several South American States, particularly Mexico. So the proceedings of the League Council are sure to be lively, and cause further breaches in the League.

Nanga Parvat Expedition on May

The members of the German Nanga Parbat Expedition arived in Bombay on May 4 by S. S. "Reichenfels."

The party is composed of Herr Paul Baur, leader, Herr Fritz Berchtold, who participated in 1934 attempt, Herr Ulrich Luft, the sole survivor of the ill-fated 1936 expedition, Herr Ludwig Schaderer, Herr Ribbitsch, the well-known Tyrolean mountaineer and two others. Herr Bahlka, a Berlin doctor, is accompanying them.

News and Views

[A monthly records of News and Views relating to Cultural and Academic Institutions. Events and Movements in India and Abroad.]

Basic Education

The All-India Education Board which met at Wardha, adopted the syllabus prepared by the Zakir Hussain Committee, and appointed a curriculum committee to revise it from time to time in the light of future experience.

A publication committee was appointed to publish suitable educational literature for teachers under the scheme of basic education.

The board decided upon establishing an experimental school at Segaon and a centre for training of teachers and research work in connexion with basic education.

Mr. Gandhi attended the meeting of the board and explained that the fundamental principle of basic education was designed to solve all present-day evils in India. Indian civilization being essentially a rural civilization, basic education aims at reviving rural civilization through village handicrafts.

Summer Training Class in Librarianship

The second session of the Summer Training Class in Librarianship of the Bengal Library Association was inaugurated at the Asutosh College, Bhowanipur on Sunday, the 1st May at 5 P. M. The curriculum of studies has been revised and improved this year to suit local conditions, Dr. Niharranjan Ray, the Director of the Class, will lecture on Bibliography, Book-Selection, Reference Note, College Libraries and Modern Library Movement ; Dr. S. Habibullah will lecture on Library Administration and institutional Libraries ; Mr. W. C. Wordsworth will lecture on School Libraries and Library Co-operation ; Mr. Anathnath Basu will lecture on School Libraries, and Library Work with Children ; Mr. Pramilchandra Bose and Mr. Pulinkrishna Chatterjee will lecture on Classification, Catologuing and Indexing and Mr. Biswanath Banerjee will lecture on Library Organisation and Administration while the practical work will be done under the direction of Mr. Pulin Krishna Chatterjee and Mr. K. D. Banerjee.

Indian Audit & Accounts Service

A competitive examination for admission to the Indian Audit and Accounts Service, the Imperial Customs Service, the Military Accounts Department and the Indian Railway Accounts Service, will be held at Delhi in November, 1938. The rules governing the examination was published in part I of the Gazette of India, dated the 30th April.

Free Primary Education in Bengal Districts

A Government of Bengal Press Note states that free primary education has been introduced in the districts of Murshidabad, Rangpur, Noakhali, Nadia, Bogra, Dinajpur, Pabna and Faridpur.

Notifications have been issued extending the provision of the Bengal Rural Primary Education Act of 1930, authorizing the imposition of a primary education cess from April.

U. P. Education Reforms

Mr. Sampuranand, Minister for Education, U. P., in welcoming the Chairman and the members of the two education committees appointed by the Government to enquire into education in these provinces and to suggest reforms, said that in the first place there was the universal complaint that our education was too literary with the result that those who go through the complete school curriculum were fit for nothing except a junior clerk's job in an office. Therefore, it was necessary to see that the finished product would be a person, clean and whole in body and spirit, culturally sound, able to take an intelligent interest in his environment, and intellectually well-equipped to profit by university education. He should be at the same time a person who realises the dignity of labour and is capable of earning his living by the pursuit of his profession, other than the predominantly intellectual ones. Hence the necessity to give a vocational basis to education.

Present System of Education

The present system of education ignores the biological fact that all the education was directed to fitting him to respond to his environment. To remedy this he commended, among other schemes, the Wardha scheme. Further he said that he wishes that they should give a new orientation to education and what was equally important that it should be put in operation simultaneously all over the province. He did not favour test tube experiments.

If the principle underlying the scheme was sound he would not be deterred by the lack of suitable teachers but would set in motion the machinery of training colleges and schools to provide them, and arrange Refresher courses and others. It would be possible to concentrate in a few localities on carrying out the scheme with greater thoroughness. If the Government did accept the recommendations it would not be possible to bring it in force before July, 1939.

He intended to appoint a committee to advise as to the system of physical training as the present system with its mechanical drill which turned out handsome dolls, incapable of taking care of themselves must go. He asked them to recommend on that too.

Referring to different types of schools—Vernacular and Anglo-Vernacular—he felt that this distinction should disappear. There was certain basic education which every child is entitled to which should be given in mother-tongue. He also asked them to say as to the total period a child should normally spend at school and the way it should be broken into educational stages. In his opinion it should be about seven or eight years with a break in the middle.

National outlook

In order to give a national outlook it was necessary that the teaching of history be in a proper perspective of the events that had made India to-day what it was and a buoyant faith in ourselves and in our destiny a consciousness of the fundamental oneness of the Indian people.

He asked them to indicate the lines along which they could get some literature of the kind prepared for use in schools even from July next. That would be a solid achievement on the way to attain Hindu-Muslim Unity.

He invited their attention to the question of women's education. As to how far the syllabus for girls should be different from that for boys and if it was possible and desirable to provide for the preservation through girls' schools of the distinctive cultures, assuming that they exist, of the various communities.

Another important point was how far the present machinery of control of education had worked satisfactorily and was capable of being utilised as the instrument of a powerful drive against illiteracy, or suggest a better alternative as it was otherwise.

Though there were two committees he had decided to treat them as sub-committees of one committee for the Government realised that the career of a student must be treated as one whole. They could divine themselves in one or more sub-committees. Similarly they need not confine themselves to the explicit terms of reference and he hoped that at the end of their labours they would be able to submit a consolidated report signed by this plenary committee.

Miscellany

THE FEDERAL BANK OF CHINA.

The Federal Bank of China, which was established for the vital mission of stabilizing finance and unifying the currency as the central bank of the provisional government of China, opened for business on March 10, 1938, having completed legal procedure and other necessary preparations. Simultaneously, the provisional regime in North China has issued a statement regarding the commencement of the banking facilities and also promulgated laws governing the liquidation of old currencies and placing restrictions on any action which might disturb the economic condition.

In the statement, the provisional government has articulated its intention of constructing the foundation for the stabilization of the livelihood of the masses and for the economic rehabilation and development of China by dissolving the extremely complicated currency situation through the supply of sound money by the Federal Reserve Bank. As the practical method for the realization of its aims, the provisional government has linked the currency of North China with the Japanese yen at par. It has expressed profound gratitude at the establishment of the 100-million credit between the Chinese Federal Bank and the Japanese banking syndicate since the foundation of the Federal Bank has greatly been vitalized by the new arrangement.

The par exchange of the new Chinese currency indicates that a big financial block embracing Manchoukuo, China and Japan has been formed. Thereby the economic collaboration among the three nations has further been augmented. Moreover, as the result of the opening of the Federal Bank's business, its new note has become the only legal tender in North China. Through the arrangement for conversion of the old notes with a certain time limit by the new note, the currencies are to be consolidated. A period ranging from three months at the shortest to one year at the longest has been set for the old bank notes to be withdrawn. The law prohibits circulation of these old notes after that prescribed time for conversion.

Thanks to the commencement of the business by the Federal Bank, the monetary system in North China has been unified. It has drawn a clear demarcation line, so to speak, between the currency system in North China and Central and South China. It will no doubt deal a fatal blow to the monetary system of the Kuomintang government.

Whereas one year's grace is granted for circulation of the notes issued by the Bank of China and the Communications Bank (with the names of Tientsin, Tsingtao, and Shantung specifically printed on the notes), as well as those issued by the Provincial Bank of Hopei and the East Hopei Bank, only three months of grace is granted to the notes issued by southern banks, including the Central Bank, the Bank of China, and the Communications Bank. As a result these southern banks have ceased to function in North China.

The conversion at par of the notes issued by banks of the Kuomintang group is limited to a brief period in consideration of the possibility that the market value of these southern notes may depreciate due to disturbance of their credit. Room is preserved for a change of measures to deal with any new situation that may arise.

Furthermore, the provisional government has promulgated a temporary legislation to severely punish those who might attempt to disturb the financial stabilization by such means as purchasing and selling paper notes and foreign exchange bills or by circulating groundless rumors. This step has been taken in anticipation of the appearance of those who might attempt to disturb North China finances, in response to machination of the Kuomintang, when the new North China regime is about to take positive financial measures. All of these measures may be described as highly opportune. —*Osaka Mainichi.*

BENOYKUMAR SARKAR.

SAFEGUARDING JAPANESE EXPORTS.

One of the most important measures that Japan has adopted in recent years is the Commerce Adjustment and Safeguarding Law. This law, intended to protect Japan's foreign trade, particularly against restrictive measures undertaken by other nations to which Japanese goods are exported,was adopted at the 65th session of the Imperial Diet and has been in force since May 1, 1934. According to a Foreign Office statement, the promulgation of this law has been made necessary, because of a growing tendency in other countries to ignore the fundamental economic principles of ministering to one another's wants and promoting through their cooperative efforts the progress and prosperity of mankind, which is reflected in their attempts to suppress importation of foreign goods by means of high tariffs. restriction of imports, etc., and particularly because of the increasing number of countries which are setting up barriers against Japan's export trade. The law is intended to enable Japan to adjust her trade to the above situation, to balance thereby her international payments, and at the same time to take,. if necessary, appropriate measures for safeguarding her commerce. It is stipulated in the law that the Government, whenever they consider it specially necessary for the purpose of adjusting trade or safeguarding commerce in answer to the measures that have been, or are to be taken by foreign countries, may, in accordance with the provisions of Imperial Ordinance and with the approval of the Tariff Investigation Commission, in respect of specified articles, and during a specified period of time, impose on such articles, in addition to the import duties enumerated in the Import Tariff annexed to the Customs Tariff Law, import duties not exceeding in amount their value; or reduce, or exempt them from, import duties; or prohibit or restrict the exportation or importation thereof.

BENOYKUMAR SARKAR.

SUGAR PRODUCTION IN INDIA.

The position of different provinces in the production of sugar during 1936-37 and 1937-38 is summarised below. The percentage of provincial production to the total production in India for the season, is shown in brackets after the name of the province.

United Provinces (53 per cent.).—7[illegible] factories of which two are new (having capacities of 400 tons and 300 tons cane per day) are working this season (1937-38) as compared to 68 factories last year (1936-37). The quantity of cane to be crushed is estimated at 6,222,000 tons as against the actual figures of 6,304,180 tons in the previous year. The production of sugar is estimated at 553,900 tons as against the actual production of 608,640 tons last year. The average extraction percentage is expected to be 8·9 per cent.

Bihar (27·6 per cent.).—Thirty-three factories are working during the season 1937-38. The total quantities of cane to be crushed and sugar produced during the season are at 3,091,000 tons and 288,500 tons, respectively, against the actual figures of 3,579,520 tons and 329,260 tons, respectively, last year. The average extraction percentage is expected to be 9·3 per cent.

Punjab (1·2 per cent.).—Four factories are working during the season. The quantities of cane to be crushed and sugar made are estimated at 143,000 tons and 12,400 tons respectively, as against the actual figures of 164,350 tons and 14,600 tons, respectively, last year. The average extraction percentage is expected to be 8·6 per cent.

Madras (3·4 per cent.).—Nine factories are working during the season 1937-38. The quantities of cane to be crushed and sugar made are estimated at 395,000 tons and 35,200 tons, respectively, as against the actual figures of 231,850* tons and 21,100 tons respectively last year. The average extraction percentage is expected to be 8·9 per cent.

Bombay (4·1 per cent.).—Seven factories are working during the season. The quantites of cane to be crushed and sugar made are estimated at 400,000 tons and 43,000 tons, respectively, as against the actual figures of 357,530 tons and 38,200 tons, respectively, last year. The average extraction percentage is expected to be 10·7 per cent.

Bengal (2·8 per cent.).—Nine factories are working during the season. These are new factories having capacities of 250,250 and 500 tons of cane and sugar per day. The quantities of cane to be crushed and sugar made are estimated at 322,000 tons and 29,100 tons, respectively, as against the actual figures of 279,520 tons and 24,170 tons, respectively, last year. The average extraction percentage is expected to be 9·0 per cent.

Orissa (·2 per cent.)—Two factories, one being a new factory (having a capacity of 150 tons cane per day) are working during the season. The quantities of cane to be crushed and sugar made are estimated at 23,000 tons and 1,800 tons, respectively. The average extraction is expected to be 7·8 per cent.

Indian States (7·7 per cent.).—Ten factories, two being new factories (having capacities of 750 tons and 1,000 tons cane per day) are working during the season. The quantities of cane to be crushed and sugar made are estimated at 825,000 tons and 80,900 tons, respectively, as against the actual figures of 770,200 tons and 75,380 tons, respecively, last year. The average extraction percentage is expected to be 9·8 per cent.

---

* These include the figures of one factory in Orissa.

Actual Production of Sugar in Season 1936-37.

Provinces.	No. of Factories working.	Cane crushed.	Sugar made.	Molasses obtained.	Recovery Sugar per cent. Cane.	Recovery Molasses per cent. Cane.
		Tons	Tons	Tons		
United Provinces	68	6,304,180	608,640	207,930	9 65	3·30
Bihar	33	3 579,520	329,260	133,650	9·20	3·70
Punjab	5	164,350	14,600	5,000	8·88	3·04
Madras (including Orissa)	11	231,850	21,100	9,730	9·10	4·20
Bombay	6	357,530	38,200	11,970	10 68	3·34
Bengal	6	279,520	14,170	10,360	8·64	3·70
Indian States	8	770 200	75,380	27,680	9·78	3·59
Total	137	11,687,150	1,111,350	406,320	9 50	3 48
Burma	3	186,630	17,550	8,320	9·40	4·45

First Memorandum on the Production of Sugar by R. C. Srivastava.

BENOYKUMAR SARKAR.

THE DOPOLAVORO AND THE FOLK-MOVEMENT IN ITALY.

There are 10,802 cultural and professional associations under the *Dopolavoro* (After-work) Association of Italy, established in 1925. During 1936, 46,312 courses in vocational training were given, 1,286 exhibitions were organized and 6,427 libraries established with a total of 1,123,532 volumes. Besides, 188 short story and reviewing contests were held for the workers and employees.

In every provincial branch the *Dopolavoro* has instituted and organized a Popular Section under the direction of a competent person, who in addition to his excellent knowledge of local traditions, has a real interest in all that concerns the revival of various popular manifestations. These sections work from the provincial headquarters and carry out their programmes in every commune of the country establishing special associations for the revival of popular traditions.

In order to invigorate these centres of propaganda and to make it possible for them to carry out their task, meetings, competitions, assemblies and characteristic costume rallies are held. These rallies are not merely picturesque gatherings as might be imagined, they also serve to call the attention of the masses to the old costumes worn by their ancesters, and to arouse their admiration for their interesting picturesque characteristics. After a series of regional and provincial rallies, it is probable that an international assembly will be organized to demonstrate the work of the *Dopolavoro* in this field.

At the Rally of Italian Costumes in Venice, 11,000 costumes paraded through historic Piazza San Marco on August 18 and 19 and on September 8 and 9, 1928.

The Venice Rally stimulated the other Provincial *Dopolavoro* organizations to arrange similar popular manifestations in their own districts. So in Val Trompia the rally of Brescian costumes was organized, while at Campobasso and Ortona a Mare the Molise, Abruzzese and Sannio costumes were collected. In Sardinia the traditional popular fêtes have been revived as well as the interchange of visits among the hamlets and villages, so that along the Logoduro, Goceano and Barbagia roads, passed long and picturesque processions of Sardinian riders singing and playing ; and the roads of Campidano were gay with the characteristic decorated carts.

At Matera, in Lucania, the peasants assembled in their regional costumes, while in Puglia the old popular fêtes have been revived : the Gargano costumes were rallied at Foggia, those typical of the Irpinia district at Benevento, the Molise costumes in the Matese, and at Beggio Calabria the beautiful old Sicilian and Calabrian costumes.

Collections of popular photographs have been made by the General Management and also by the Provincial centres In a single-year, orthochrome photographs have been taken of almost all the old Italian costumes, and of the most interesting ceremonies, fêtes and religious festivals.

Another initiative is that of illustrating the different Italian regions in films. Arrangements have been made with the Luce Institute and a first film was taken in Friuli, entitled "The Nation's Sentry." This was shown for the first time in a moving picture theatre in Rome, with a musical commentary of local airs and folksongs belonging to the Friulian region. In the intervals, characteristic dances of the region were executed and some Friulian ceremonies enacted.

Another similar experiment was the film "Romagna Solatia," shown at the Quirinal Theatre in Rome while the choir of singers from Romagna sang their characteristic chants.

The *Dopolavoro* has also done much for the theatre. Here and there indeed, characteristic popular manifestations connected with dramatic art, which had fallen into disuse, have been revived. Of particular interest is the Paduan "Ruzzantini" group, who are preserving the traditional type created by Angelo Beoleo.

The *Dopolavoro* has organized shows of rustic art and contests in the decoration of working implements, with special sections for work executed by labourers during their leisure hours.

Songs, music and dancing have always been a fruitful source of material for teaching and education, especially in Italy. There was no possibility of these three expressions of beauty, grace and sentiment being neglected by the *Dopolavoro*, and a collection has been made of the survivals of characteristic music, songs and dances among the people, while some of the essentially popular airs have been transcribed.

A first step towards the revival of folksongs was made in 1927 with the choral concert held in Rome under the direction of Pietro Mascagni.

Much thought has been devoted by the organization to the constitution of musical associations. Athough the formation of such associations, in the true sense of the word, is very difficult in the different regions, the *Dopolavoro* has obtained remarkable results even in this field.

Mention may be made of the characteristic band of Redona, for instance, which plays the most extraordinary instruments, all the members being dressed as Gioppino ; the group of ocarina players of Porta Maggiore; the "fregamusoni" from Erba, a curious band whose sole instruments are pan pipes ; the players on the mouth organ from the Marche ; and the bands from Osoppo, Friuli, Istria, Campania, Abruzzo, Puglie, Calabria and Sicily.—E. Barbieri's *Opera Nazionale Dopolavoro* (Rome, 1937).

BENOYKUMAR SARKAR.

THE BRITISH ECONOMIC TREND TO-DAY.

The question in everyone's mind, in considering the business situation at the moment, is whether we have entered upon a definite and serious downward turn, or whether we are experiencing a minor sagging of the high level of activity attained last year. The evidence is mixed, and, as statements by business men and other observers show, something can be said in support of both views. Those who take the first most forcefully have been impressed by the sharp rise in the unemployment figures, and it is essential, if a right judgment is to be formed, to examine them in an attempt to disentangle the causes of the movement.

The simple facts are these. In the four months to the date of the January return, the number of workers on the unemployment register in Britain rose by nearly half-a-million, a larger increase than in any corresponding period for a decade. On the other side of the picture, whereas last September there were 550,000 more insured adults at work than a year before, in January an increase of less than 100,000 was recorded over the year. (The fact, by the way, that the yearly comparison still showed an improvement is important.) Reverting to the four-months' comparison, about one-third of the rise in unemployment was attributed to "temporary stoppages,' category, which, for purposes of the statistics includes workers who have been suspended on the understanding of re-engagement within six weeks. Usually, the total for this group shows little change over the September-January period, so that there is a presumption of special factors being at work on this occasion.

At this stage we must ask : How far can the increase of unemployment be traced to influences having nothing to do with general trade fluctuations? First, allowance must be made for the seasonal movement, which for reasons of weather may have been a little more pronounced than usual. Secondly, account must be taken of new entrants into the labour market, the number of which on this occasion was somewhat lower than in immediately preceding years. On a steady upward trend of business these, as far as they are not balanced by retirements, might be expected to be absorbed into employment ; but when we are considering short period fluctuations as distinct from the trend we may exclude them from our immediate problem. Even so, when the effect of these two factors together has been taken into account, there remains to be explained a net fall since September of 250,000 or more in the total number employed—a withdrawal of about two per cent. of the insured population from work.

What, then, is the sectional distribution of this movement ? A large part of it, possibly as much as two-fifths, is to be found in the textile and clothing industries, particularly cotton and wool. Perhaps one-fifth, using very rough proportions, takes the form of an usually sharp movement in building and the distributive trades, which are especially susceptible to seasonal forces. The rest is seen in the metal industries—where it would hardly be expected and scattered over various other branches of activity. Coal-mining is the only industry to show a marked fall in unemployment. Geographically, the first contribution has been reflected in higher unemployment totals for both the north-west and north-east ; in addition, however, the "expanding areas" of the Midlands and London show a substantial increase in unemployment, together accounting for perhaps one-half of the total.

No single or dominant cause can be adduced to explain such a range of movement. The export trade returns show clearly that the slackening of activity in textiles, is to be associated with a diminution of overseas sales, attributable to the slump in the United States, the war in the Far East, and other factors making for shrinkage of foreign markets for these particular manufactures. As for domestic influences. there is some reason for thinking that building may, for a time at any rate, have passed the peak of activity. Thus while the official index of production rose further to a new high level in the fourth quarter of last year, the group index for building materials and building was unique in that each quarter's figure showed a decline, which moreover was a growing one, as compared with a year earlier. For the December quarter only two other groups—textiles and leather and boots and shoes—recorded an index lower than a year earlier. Thirdly, there is evidence in retail trade statistics, scattered data covering wholesale trade, and reports from business centres, of a decline, probably slight thus far, in consumer's buying. For the twelve months to the end of January, 1938, retail sales were higher by 7½ per cent. than in the preceding year, but this growth probably represents little or no more than a rise in prices ; it was traceable largely to sales of food, and some groups, notably hardware, piecegoods, furnishing and sports and travel goods, showed only a slight increase even in value. These figures, in conjunction with such facts as the decline in motor car registrations, suggest that some consumers have tended to defer purchases of goods not immediately and urgently required. If this interpretation is correct, two reasons may be given for the tendency : first, the stock exchange slump, largely transmitted from the United States, which has reduced the earnings of many people engaged for their livelihood in investment business, and has made many other people at least feel poorer ; and secondly, the recent rise in the cost of living, which in the salaried group of workers generally speaking has not been fully offset by increased incomes.

In considering the prospects, no one can confidently foresee a large and early recovery of export business recently lost. As to building, the outlook is not so discouraging: last year's figures of "building plans approved" upon which largely depends the Board of Trade showed a slight decline from 1936, but the returns omit Government contracts, which may still be exercising an expansive effect activity ; and schemes of slum clearance and "decrowding," supported by the assistance available from public funds, will presumably tend to sustain the volume of work. Next, stock exchange and financial business generally shows little sign of immediate revival, though a sharp upward turn in the United States or a clearing of the skies in international politics would quickly exert a stimulating effect. Our last point, the relation between prices and incomes, raises questions which it is useful to pursue further.

The official index number of wholesale prices is split into groups, containing on the one hand foodstuffs and on the other industrial materials. The second group is split again into "basic materials," "intermediate products," and "manufactured articles." In the autumn of 1936 all these three sub-indices, on the base of the averages for 1930, were close together, within a margin of seven per cent. Then, however, basic materials began to mount rapidly, the movement being followed by a more restrained rise in intermediate products, and later by a still more moderate rise in manufactured articles. By April last year the disparity between the indices had widened to exceed twenty per cent. representing a gross disequilibrium. Subsequently basic materials have fallen to a figure even below the other two, and almost as low as the starting point of the sharp rise ; intermediate products maintained their deferred upward movement for some months and then declined slowly; and manufactured articles, after a further rise, have remained steady at their higher level, with only a slight downward tendency, The margin of disparity has narrowed to about eight per cent. and there is a reasonable prospect of the three sub-indices coming still closer together.

We have described these movements in some detail for two reasons. First, they suggest that more closely balanced relations have been and are being established between prices at various stages of the industrial and selling process, and this movement is eminently healthy for industry and trade as a whole. Secondly, they have a bearing on the relations between consumers' income and consumers' spending. The cost of living index has been on a distinct upward trend for a few years past, and this must be associated with the upward trend until the middle of last year, in wholesale prices. The cost of living index, however, is dominantly a matter of food prices, and we have said nothing, as to the movements of the wholesale index for these. In fact, it continued to rise until the autum of last year, and has been steady since then. While, therefore, little ground is apparent in the movements of the wholesale indices for expecting a substantial fall in the cost of living, it would seem that the upward trend thereof may be at an end. The recent decline is probably seasonal, but the very fact it has not been offset on this occasion by non-seasonal influences supports our conclusion. Hence no further setback to home business need be expected from this side ; indeed, the very deferment of buying, already noted, may issue in a mild expansion as spending ideas become adjusted to the new conditions.

As we indicated at the beginning of this discussion, it is not easy to form a general view of business prospects on the basis of such diverse factors as have been mentioned even in this incomplete survey. But taking them all together it seems doubtful, to say the least, whether we have entered upon a heavy, cumulative slump in business ; and if we were to form an opinion hopefully instead of with a bias to caution, it would be to the effect that the downward turn had spent its force, and that a rather more buoyant condition might be expected in the course of this year.—*The Midland Bank Monthly Review* (London).

BENOYKUMAR SARKAR.

Reviews and Notices of Books

The Background of Spiritual Healing: By A. Graham Ikin, M.A., M.Sc. George Allen & Unwin, Ltd. Price 6*s* net.

The book is a good representative of the school of thought which looks further than mere material factors in diseases. The need for the search of the spiritual background of personality has been emphasised and a good historical summary of the attempts to deal mental problems from the psychological and religious standpoints is given. The authoress seems to be a gifted lady of versatile talents and has presented her materials and arguments in a very effective way. In dealing with the subject she has taken note of the latest developments in psychoanalysis and her balanced judgment is commendable. The book is sure to appeal to those to whom it is directed.

S. C. MITRA.

Byron: Satirical and Critical Poems, Edited by Joan Bennett, M.A., Lecturer in the Faculty of English, Cambridge. Pitt Press Series, Cambridge University Press, 1937. Price 3*s*. 6*d*.

The handy volume under notice contains the *English Bards and Scotch Reviewers*, the *Vision of Judgment*, extracts from *Childe Harold* giving the poet's opinion on literature and politics, and from *Don Juan*. There are some textual notes and of these the Editor modestly says that they are merely "to satisfy curiosity." This selection, from the works of Byron reminds the reader of the great interest which the poet succeeds in rousing at a certain stage of life, and draws a protest by way of comment against the remark: "His best work is critical and satirical." His verse tales, contributions to a type of English drama, the exquisite shorter lyrics which prove the weakness of this statement, continue to charm generations of readers, and stir them up from moodiness, was not Byron influenced by any particular writer in his choice of alternate rhymes preferred by him in the *Don Juan* and the *Vision of Judgment*, the student of Byron would like to discuss. Any way, the volume as it is, appears to be eminently suitable for class use, and it is an additional testimony of the fact that Byron is coming to his own about the hundred and fiftieth year of his birth. It may be added by way of suggestion that the value of the book would have been enhanced if the editor had supplied a bibliography for further reading on the subject and included also a set of intelligent questions.

P. R. SEN.

Contemporary Social Problems, by H. A. Phelps (New York, Prentice-Hall Co.)—783+10 pages. Price $ 3. 50.

In *An Introduction to the Study of Society* the American sociologist Frank Hankins observes that the economist, political scientist or sociologist is not a social reformer. In so far as he is a pure scientist he has no ulterior aim such as the improvement of the condition of the poor, the reduction of crime, the advancement of international peace and human happiness. We are told that the first aim of the social scientist is to understand social life in terms of the causes, conditions of processes, whereby it has come to be what it is now, and will become what it will be at a later date. In this description Hankins may be said to have furnished us with the ruling viewpoint of American scholars in regard to the social sciences.

In the treatise entitled *Contemporary Social Problems* we have a fine application of this characteristic American methodology. Phelps is not interested in social reforms of any sort. He is not a propagandist in favour of this or that particular brand of social reconstruction or remarking of man as an individual or collective complex. Phelps is an analist of social problems, and in his hand social problems are identical with personal or group abnormalities. The present treatise is a study of those abnormal conditions appearing in group life which are considered dangerous and intolerable. In his analysis Applied Sociology is nothing but an investigation into un-adjustments, mal-adjustments or pathologies. Each of these categories is indeed treated by him as a synonym of social problems indicating different degrees of social disorganisation.

Without going into the question as to whether the scope of applied sociology as science ought to be circumscribed within the limits of what is known as social pathology, it may be pointed out that the ground covered by Phelps is in any case quite extensive. The author discusses social problems from the following standpoints: first, economic ; secondly, biological ; thirdly, mental, and finally, cultural. The topics are given below :

(1) Economic : Poverty. Unemployment. Occupational hazards. Income and standards of living. Family dependency and poor-relief. Housing. Women and children in industry. Labour conflicts. Population, quantity, quality, mobility.

(2) Biological : Physical illness. Deficiency. Diseases Malnutrition Communicable diseases. Infectious diseases. Social hygiene. Physical defects. Problems of public health.

(3) Mental : Mental diseases : Neuroses, Psychoses, Epilepsy. Feeble-mindedness. Mental hygiene. Personality maladjustments. Alcoholism. Suicide. Mendicancy. Drug addiction.

(4) Cultural : The aged. The homeless. Divorce. Desertion and non-support. Widowhood. Adult crime. Juvenile delinquency. Administration of penal agencies and institutions. Unmarried mother. Illegitimacy. Racial conflict. Public recreation. Problems of immigrants. Urbanization. Rural problems. Religious conflicts. Problems of children. Vocational guidance. Adult education.

The work is factual and statistically well documented. Statesmen, publicists as well as educators and newspaper men will find this work very helpful as a book of reference in regard to the pressing questions of human welfare. The data are almost exclusively American. The authorities quoted also are as a rule American, or American translations of a few non-American works. The publication is therefore all the more valuable to Indian politicians, economists and sociologists, because it furnishes us with a dissection of the social anatomy of American life in some of its prominent features.

American sociography is as a rule ignored in the literature of Europe. Phelps's work is of inestimable value in so far as it opens up in the most colourless objective and realistic manner conceivable not only the problems, but, as every reader will notice, also the solution of social questions. Be it observed that inspite of the dominant American methodology, as prominent in Hankins and others, Phelps's work is automatically also a study in reform movements and propagandas because it seeks to furnish the pluralistic analysis of the pathologies in their social Gestalt.

Phelps's study *Gestalt*, does not appear to the humanists, patriots and social servants, as the heartless document of a dismal science. The propagandist, whether he is a poverty doctor, a servant of world-peace or an exponent of harmony in married life will find in Phelps's hand-book a very large amount of constructive guidance in regard to the betterment of the human race.

Every American problem discussed in this book is already a problem of Indian sociography. The social statesmanship of young India can always derive some help from an acquaintance with the materials furnished by Phelps.

BENOY KUMAR SARKAR.

" Solution of the World Problem," author Anonymous.

This book, "The solution of the World Problem," is a philosophical treatise on the application of the God or Christ Law in the daily doings of man, the outcome of this application depending entirely on the sincerity and devotion of the individual.

The author has inaugurated a lone Crusade to re-establish Christianity in the hearts of the people of the world, by giving rich and meaty facts and a good analogy of human nature. The author has tried to prove convincingly and scientifically, that unless the world reverts to Christianity it shall be doomed to constant wars and final destruction. He gives the causes of national, class and material wars, and proves how a scientific knowledge of religion and politics may be obtained by applying the Christ law.

The writer has at length analyzed the different aspects and religions and claims that unless the true spirit teachings of Christ be applied the world must of necessity revert to inharmonious conditions. Dealing with the religious foundation of his philosophical treatise, the writer claims that Judaism was the original Divine Religion. " Christ ", he says, " came to fulfil the Law and the prophets. Christianity is, therefore a development and completion of Judaism which was the original Divine Religion." In substantiating this, the writer claims that " Mohammed made no such explicit claim. His religion, therefore, can only be regarded as a branch of Judaism. Judaism had a detailed revelation and foretold the coming of a Messiah. Christ claimed to be the Divine Messiah. Mohammed, he goes on to say, " also accepted the revelation of Judaism. He claimed to be the last of the prophets and the prophet of God. This, in other words would mean the Messiah. By him, Christ was relegated to a secondary position as being one of the prophets of God."

Contending that the Church of Christ and Christianity is used to fall back upon then it suits their " material interests," the writer tries to prove that in the end such people fail. The crusades were organized against the Mahommedan powers because, the writer claims, they would have overrun Christendom. If Christianity had not been the Divine Religion, the Crusades would not of course, have been justified, except perhaps as a matter of self-defence. " If it had not been for the Robber barons, Europe would probably largely resemble Turkey, the unsuccessful conquest of which would have turned Europe into Muslim Mullahs instead of Christians reading the Bible. Although Mohammed destroyed neighbouring Eastern Churches and many Christians embraced his religion others being compelled to do so, it was however an open campaign against Christianity.

Because of the new "isms," the writer claims, a Division of the Church of Christ was created and this has been the cause of wars, economic depression, unemployment, tutorial aggrandizement, and conquest.

The author claims that Christianity has been unable to convert Asiatic and African countries because "Christendom has scandalized itself by prevailing wars both in class and nations, in the West."

The author goes into convincing detail why powerful nations subjugate the weaker, why the weaker cling to the stronger in case of conflict, why subject races cannot accede their claims, why they are subjudice to their oppressors. These he claims (the subject people) would naturally not co-operate with a foreign rule if they could afford to stand on their feet and have their own administration. "Foreign Powers know full well that on account of the primitive and backward State of most Asiatic and African peoples, it is easier to keep them in subjection than people of the Western World, because they have to depend largely on the mother country for their modern needs and for the same reason they are not able to make use of their raw wealth. These countries and therefore more profitable and are preferred as colonies. He goes on to say because of their low standards of living they are satisfied with less wages, and lower living conditions, and therefore cannot settle in Western Countries as the West will not stand for competition, so far as low wages are concerned.

Whatever Christian nations may have accomplished in their colonies for the material welfare of the people from a Christian point of view, they have no reason to pride themselves on their achievements. They have done what was required of them by Christian Charity but their administration is not disinterested. They must rather consider this part of their duty as a failure since they have not been able to convert people to Christianity and thus give them Independence. The acquisition of wealth is now the chief consideration and Christian Charity and chivalry have been placed in the background.

Touching on what is Nationalism and Nationality, the author claims that "nationality represents after all, oneself and that if nations are pitted against one another to serve their individual material interests, there is no likelihood of their ever being a Christian brotherhood of men and peace among Christian nations. "Man's ultimate and lasting bond, between each other is religion and civilization. Immediate material interests are a secondary consideration. Different religions and civilizations, the author claims will keep nations apart."

Discussing the League of Nations, and its bearing on Christianity the author has made a few pungent remarks as to why the League is not to succeed. "So long as nations are disunited and have divergent instead of common interests, the causes of war will remain. As regards expedients, the people demand their rulers shall put an end to war. If the rulers of the nations really believed in expedients they adopt, they would not be piling up armaments." Therefore he claims the League among other things is based on "force," and normal force is conspicuous by its absence."

Discussing Freebooters and their possessions, the writer claims that most of the members of the League are freebooters and it would not be to their interest to banish war. " The most fervent supporters of the League, who are doing their best to put its provisions into force are the very ones who are trying to put an end to the League.

Barbarians may become civilized and civilization to-day may be looked upon to-morrow as barbaric. Therefore, the barbarians of to-day must be acknowledged by the various religionists such as Jews, Christians and Moslems as their "long lost brothers." If civilized men consider themselves to be too big to own the barbarians as such, the author states, " they should also consider themselves to be too big to appropriate their countries." Because of the various reforms, and the 'isms,' etc., the author contends that the suffering in the world to-day is caused by having become too clever. Men seem to be long in shedding their vices perhaps they are expecting science to find an antidote for views." The writers solution to national " disunity " is firstly division of belief, and secondly that " every nation should have a common head to whom all should owe allegiance." The unemployment and economic question is gone into logically and scientifically by the author. He claims that the disabled and the " unable to earn " class, should be looked after by the State and not left to beg or starve.

The author has taken little space, but very comprehensively has gone into the various forms of government, the democratic, socialistic, communistic and conservative and in a few words has concluded that they are not scientific and have not brought about the expected millennium. The masses are an important asset as they are the sinews and backbone of the nation. On them depends its ultimate welfare. Morality can only be based on an ideal State and all departure from it will lead to imperfection, weakness, anarchy and possible dissolution. Morality can only result from a strong religion Faith out of man's fear for or love of God. To do right and not sin through the love of God is man's duty. It was for this that he was created.

S. N. Ghose.

"New Education and Its Aspects": By Prof. Kamalakanta Mookerjee, M.A., B.T., Dip. Spl. Eng., Lecturer in Education, Calcutta University, with a Foreword by K. D. Ghose. Published by the Book Company, Ltd., 4/3B, College Square, Calcutta. Price Re. 1/8 only.

It is now recognised by everybody that more knowledge of facts does not help the educator in carrying out his work, unless he knows how to present these. Thus education has outgrown the amateurish stage and is becoming a subject which is to be studied and practised. The duty of the teacher is to create a living interest in the subject matter in the young minds and develop their faculties of observation and thinking. Hence psychology is playing so important a rôle in the method of teaching. Now, as one individual differs from another, so also does one group of individuals from another group. The teacher must not lose sight of the effect of the environment. Although general principles of education may remain the same, the method of teaching will differ in different countries sinch each has a problem of its own. Students of training colleges, parents and other individuals engaged in teaching work have mainly to depend upon books written by foreign authors, which though authoritative are not exactly suited to Indian conditions.

In the present book a specialist has taken up the responsibility of presenting the Indian point of view and this he has done quite ably in a readable style, intelligible to teachers and layman alike. Mr. Mookerjee has not spared himself in discussing both the theoretical and practical aspects of the modern trends in education with its psychological background. And as its very title indicates, the book gives a nice account of the fundamental points wherein the new methods of teaching differ from the old. The Appendix contains some very valuable maxims on education quoted from renowned philosophers and educationists of all ages, which will prove interesting and instructive to the readers. The author is to be congratulated for bringing out such a useful production, and we hope, it will prove immensely helpful to teachers, guardians and parents as well as to those who take an intelligent interest in the educational development of this country.

A. G.

Ourselves

[*I. Proposed University Board of Railway Studies and Travel.—II. Our Representatives on the Board of Intermediate and Secondary Education, Dacca.—III. Dr. Biresh Guha Honoured by Brazilian Academy.—IV. Sir Abdulla Suhrawardy Lectureship.—V. Professor Moritz Bonn to Deliver Extension Lectures.—VI. Students' International Union.—VII. Sir Jagadish Memorial Prize.—VIII. Maquhlan Nissa Gold Medal.—IX. Surendra-Nalini Gold Medal.—X. Arrangements for Publication of Bengali Books.—XI. International Congress of Orientalists.—XII. The International Congress for Phonetic Science (Ghent).—XIII. Extention Lectures by Dr. S. C. Bagchi.—XIV. Award of Special Scholarship to Mr. R. N. Ghosh.—XV. Midnapur College.—XVI. City College.*]

I. PROPOSED UNIVERSITY BOARD OF RAILWAY STUDIES AND TRAVEL

A scheme was discussed at a conference with a view to organising an University Board of Railway Studies and Travel on the 28th March last with Mr. S. P. Mookerjee, M.A., B.L., BARRISTER-AT-LAW, M. L. A., our Vice-Chancellor in the chair. Representatives of E. I. R., B. N. R., and E. B. Railway also attended among others. The following resolutions were adopted:

(1) That this meeting do recommend to the Syndicate that steps be taken for the inauguration of the University Board of Railway Studies and Travel with eight or ten members with powers to co-opt.

(2) That the Board of Railway Studies and Travel shall devise ways and means in co-operation with the Railway authorities

(*a*) to arrange for courses of lectures supplemented by lantern slides or cinema shows where possible on Railway Transport, Railway Economics, Railway Statistics, Railway Mechanical Engineering and on similar other subjects of general interest by railway experts,

(*b*) to develop facilities for scientific and cultural research by organising regular tours or excursions to different parts of India.

* * *

II. OUR REPRESENTATIVES ON THE BOARD OF INTERMEDIATE AND SECONDARY EDUCATION, DACCA.

The following gentlemen have been appointed to represent our University on the Board of Intermediate and Secondary Education, Dacca for 1938-39:—

Prof. Harendra Coomar Mookerjee, M.A., PH.D., M.L.A.
Pramathanath Banerjee, Esq., M.A., B.L., Barrister-at-Law, M.L.A.

* * *

III. DR. BIRESH GUHA HONOURED BY BRAZILIAN ACADEMY

According to a recent notice published by the Associated Press, Dr. Biresh Guha, Ghose Professor of Applied Chemistry of our University, has been awarded a "Diploma of Honour" and the "Medal of Scientific Merit" by the Academy of Sciences and Arts, Rio De Janeiro, Brazil, in recognition of his scientific researches.

Dr. Guha is specially noted for his work on vitamins and other subjects. He is also an Honorary Director of the Department of Bio-chemistry and Nutrition of the Indian Institute of Medical Research, Calcutta.

We specially congratulate him, as he is a member of the Editorial Board of the Calcutta Review.

* * *

IV. SIR ABDULLA SUHRAWARDY LECTURESHIP

Sir Hassan Suhrawardy has made an offer of 3½ per cent. G. P. Notes of the face value of Rs. 3,000 for the purpose of establishing a Lectureship in memory of his deceased brother to be called "Sir Abdulla Suhrawardy Lectureship." The Lecturer will be appointed every three years by the Syndicate and will have to deliver a course of not less than three lectures on some aspect of Islamic Thought and Culture.

The University has accepted the offer with thanks. We congratulate Sir Hassan for this public spirit and trust that others will follow his example.

* * *

V. PROFESSOR MARITZ BONN TO DELIVER EXTENSION LECTURES

Professor Maritz Bonn who will visit India on a tour next winter has been invited by our University to deliver a course of two Extension Lectures. He is a member of the staff of the London School of Economics and until recently was at the head of an institution in Berlin which corresponds in its scope and activity to the School of Economics in London.

* * *

VI. STUDENTS' INTERNATIONAL UNION

Our University has forwarded the names of the following gentlemen for membership of the Seminar attached to the Students' International Union (Geneva, Suitzerland and New York) in response to a request that names of some among our former students, now residing in a European capital, who are most capable of profiting by and contributing to the discussion of international affairs might be recommended to it.

Mr. Anil Chandra Ganguli
Mr. Kamalesh Ghose, M.A.

* * *

VII. SIR JAGADISH MEMORIAL PRIZE

Messrs. Ilabanta Banerjee, Girindrakumar Chakrabarti and Jnanendralal Bhaduri have offered a sum of Rs. 580 to our University which has been invested in 3½ per cent. G. P. Notes so that an annual prize may be awarded out of its interest to be called Sir Jagadish Memorial Prize.

The offer has been accepted with thanks.

* * *

VIII. MAQBULAN NISSA GOLD MEDAL

Sir Hassan Suhrawardy has offered a gold medal of the value of Rs. 200 to be awarded by the University for the encouragement of the study of Urdu language and literature. The medal will be called after the donor's mother, "Maqbulan Nissa Gold Medal" and will be awarded once in two years to any person whom the Syndicate will deem as most eminent for original contribution to Letters or Science in the Urdu Language.

* * *

IX. SURENDRA-NALINI GOLD MEDAL

Mr. P. Ghosal has offered 3½ per cent. G. P. Notes of the value of Rs. 1,500 instead of Rs. 1,100 which he formerly did, for the award of a gold medal to be called Surendra-Nalini Gold Medal, the terms and conditions of which are to remain the same as notified in the last issue of the Review.

The offer has been accepted with thanks.

* * *

X. ARRANGEMENTS FOR PUBLICATION OF BENGALI BOOKS

Mr. Amarendra Nath Ray has been appointed as a wholetime Secretary to the Committee appointed to consider the question of publishing a series of Bengali books on different subjects for a period of five years whose duties would include preparation of manuscripts for the Press, seeing the books through the press, compiling and editing books, etc.

We congratulate Mr. Ray for his new appointment.

* * *

XI. INTERNATIONAL CONGRESS OF ORIENTALISTS

The twentieth session of the International Congress of Orientalists will be held in Brussels in September this year. Our University has conveyed its good wishes to its President.

* * *

XII. THE INTERNATIONAL CONGRESS FOR PHONETIC SCIENCE (GHENT)

The third session of the Congress will be held at Ghent in July next. Professor S. K. Chatterji has conveyed his intention to read a paper there. Our University has communicated its good wishes to the President of the Congress.

* * *

XIII. EXTENSION LECTURES BY DR. S. C. BAGCHI

Dr. S. C. Bagchi, M.A., LL.B., LL.D., Barrister-at-Law, was appointed an Extension Lecturer to deliver a course of lectures on "Natural Philosophy" will do so in the next academic session.

* * *

XIV. AWARD OF SPECIAL SCHOLARSHIP TO MR. R. N. GHOSH

Mr. Rabindranath Ghosh, M.SC., formerly a Post-Graduate Research Scholar at this University, now engaged in a course of studies at the University of London in connection with his PH.D. thesis, has been awarded a special scholarship of Rs. 2,000 to enable him to carry on his investigation in Experimental Psychology as well as to receive training in Vocational Guidance in the National Institute of Industrial Psychology, London.

* * *

XV. MIDNAPUR COLLEGE

The Midnapur College has been granted affiliation in Elements of Civics and Economics to the I.A. standard with effect from the commencement of the session 1938-39.

* * *

XVI. CITY COLLEGE

The City College has received affiliation to the I.A. standard in the following subjects: Commercial Arithmetic, Elements of Book-keeping and Commercial Geography.

The Late Sir Asutosh Mookerjee

UNIVERSITY OF CALCUTTA · ADVANCEMENT OF LEARNING ·

THE
CALCUTTA REVIEW

JUNE, 1938

THE EXPRESSION OF BEAUTY IN ART

J. H. Cousins

IT is generally held by æstheticians with some exception that the characteristic though not exclusive mode of expressing beauty is found in the arts; that man evolved his arts in order to objectify his inner response to a quality or qualities in things that came to be identified under the term beautiful.

The question is, What is Art? Tolstoy essayed to answer the question in a well-known book bearing the question itself as its title. But he limited art to the communication of feeling, and he limited feeling to a benign humanitarianism, and he limited humanitarianism to its interpretation by religion, and he limited religion to a single creed, and he limited the creed to a single exposition of it.

The baldest definition of art (and we give the term a plural connotation, not painting only, but all the arts and art-crafts) is " the *process* of producing something," a definition that admits no relationship between beauty and art. Professor C. J. Ducasse of Brown University, U. S. A., leads up to this definition as follows ("The Philosophy of Art"):

> "By far the most common opinion concerning the nature of art is that it is the human activity which aims at the creation of beautiful things. This definition at first seems plausible because most of us find some degree of beauty in the vast majority of the works of art of which we think spontaneously; for instance, the contents of museums and art galleries. But reflection quickly shows, I think, that art cannot possibly be defined i

terms of beauty. For, particularly in these 'modern' days, we meet with many objects which are undeniably works of art, but which are none the less very ugly.........certain things which, brought into existence through the deliberate intention to create something beautiful, are not works of art. ......the figures created by the turning of a kaleidoscope; the spectrum created by passing sunlight through a prism; the form and colour created by pouring a little crude oil on water......Art implies, among other things, the critical control of a process of objectification, and this is absent in any true sense from the processes creative of beauty just mentioned ... to describe anything as a work of art is merely to say something as to the sort of process through which it came into being."

Professor Ducasse himself puts a thatch of explanation over the ultimate baldness of definition by telling us, in the above quotation, that "art implies, among other things, the critical control of a process of objectification." Both the "critical control" and the "process of objectification" also imply certain things that make definition not quite so simple as it at first sounds.

"Critical control" implies an intellectual suzerainty over the ways and means employed in a "process of objectification." If an alleged artist, under an impulse of objectification in colour, proceeded to carry out his colour-impulse on a *Vina*, or, worse still, a harmonium, he would get no further than being regarded as a harmless victim of the moon. Yet, curiously enough, people do talk in the West of the "colour" of a piece of music, meaning thereby a certain heightening of effect beyond that of ordinary sound comparable to the heightening effect that colour gives to a black-and-white outline; and the mediæval painters of India, recognizing this similarity of inner effect from the arts of music and painting, created the series of pictures that are supposed to arouse the same subjective reaction as their appropriate *ragas* (scales).

Perhaps the most thorough "critical control" of the "process of objectification" in the history of art is that contained in the *Silpa-sastras* of India, with their strict measurements and attitudes and attributes for deific figures. Sukracharya, a mediæval writer on social organization and government, eliminated individual taste in the matter of image-making, and denied beauty in anything not strictly in accordance with the *sastramana* or canons of prescribed proportion.

The "process of objectification" implies a movement away from a state of consciousness which is compounded of vision, intuition, imagination, idea or impulse, or all together, or some combination from them, a state which is subjective to the individual but which in its movement towards objectification in some form of art is modified by racial, temperamental, traditional and local circumstances and expressional technique. When the "process of objectification" of art-creation, fulfils itself in some outer expression of inner intimation, there is brought into existence an entity that is not merely a dead or dumb object, but that has, for those who can work out the algebraical problems of art-symbolism, meanings that speak with the voice and in the vernacular of humanity, but with a faintly heard obligato by the trumpets of the seraphim. Both the "critical control" and the fulfilment of the "process of objectification" are put into other words by Dr. Coomaraswamy, in his supremely valuable book, "The Transformation of Nature in Art," when he cites as one of the two "most significant elements" in Asian æsthetics the law "that the work of art itself, which serves as the stimulus for all inhibitions of vision, can only come into being as a thing ordered to specific ends" ("critical control"). "Heaven and earth," he adds, "are united in the analogy of art, which is an ordering of sensation to intelligibility, and tends towards an ultimate perfection in which the seer perceives all things imaged in himself."

Now this "process of objectification" under "critical control" includes three phases: (1) the impulse to objectification whose warmth is carried through the whole process; (2) the intellectual element that controls and suffuses the process with its light; (3) the process itself, that is, the technique of the particular kind of objectification, the chosen art-form. Moreover, the feeling, thinking and doing elements in creative art may themselves become the material of the artist who, according to his temperament, may not only express his own emotion but make a particular emotion the theme of his work of art; or may take as his theme a particular idea or a succession of ideas. And as creative artists are positive and centrifugal persons, they have a knack of calling others to their banner, hunting in packs, forming gangs, and making eras in art-history.

For this reason we find, for example, specially marked in the art of English poetry the era of romance around the beginning and early years of the nineteenth century that evolved such names as Wordsworth, Coleridge, Shelley, Keats, Byron, each in some degree and manner expressing emotional adventure; and we find also what has been called the classical era of the eighteenth century, giving us such names as Dryden and Pope, who approached the life of the city through the mind.

Such a distinction, however, does not mean a complete severance of feeling and thinking. It means only a predominance of one or the other ; and the predominance is never permanent. However the emotional or intellectual tendency may move, it reaches an extreme, and the temporarily depressed opposite element asserts itself and ultimately reaches its own predominance. English poetry shows a series of these movements in response to a simple psychological necessity of relief from the fatigue of sameness. Poetry got tired of feeling, and took to thinking for a change: it got tired of thinking and took to feeling. In the years following the war of 1914-1918, when the tension of life, the shattering of ill-founded illusions, and the " breaking of the bonds " of sensual restraint, made clear thought or sane feeling a difficulty to many, poetry took to babbling technically, and at the same time jettisoned technique. It cried: " Up with mechanism as theme for poetry, and down with the mechanics of poetry ! " That is the kind of thing that people will do when the " critical control " of expression is renounced, and, with the eye and ear directed immediately to objects, a " *process* of objectification " becomes superfluous.

The term " classical " was originally applied to the most eminent writers of ancient Greece and Rome, writers of the highest " class," whose works paralleled the nobility and chastity of the immortal sculptures. " Romance " originally had nothing to do with romanticism in the semi-modern sense of the term as used in relation to the poetry of the early nineteenth century, or in the completely modern usage that has degraded the adventure of the imagination and higher feelings to mere sentimental or sensual gallivanting. In the study of language, Romance is still a favourite term for the South European languages that arose out of local transformations of the Roman language, the language of ancient Latium, the region around Rome. With the passing of time the term classical was given a mental connotation, and the term romantic an emotional one.

Perhaps the largest movement from the classical manner to the romantic mood is that known as the Renaissance, in the middle of the fifteenth century in Europe, when the critical control of the various processes of objectification, especially sculpture and painting, that had produced immortal masterpieces with which we are all more or less acquainted either directly or through photographs or reproduction, had to be relaxed under the aesthetical experience of the discovery of " the glory that was Greece, and the grandeur that was Rome " (Poe's phrase). Historically, the products of the process of objectification that have come to us from " captive Greece " and her " rude conqueror " Rome, are called classical, for the reason, already stated, that they were in the highest class of achievement. Their disclosure of beauty in sculpture (we think of the Apollo Belvedere and the Mercury Resting, among others) comes through the idealization of human form and expression until they have reached a perfection fit to simulate divinity. In literature (we think of Homer and Euripides and Virgil and others) the idealization was of human qualities and powers. Sometimes the achievement was manifold; in one case, that of Gitiades of Sparta, architecture, sculpture bronze work, and poetry.

Yet, for all the classical quality of the Greek and Roman expression of beauty, it was in reality romantic in the sense in which we have come to think of Romance, that is, as individual adventure in creation. Its critical control was natural (based on nature), not canonical. A Zeus and a Nataraja side by side exemplify this difference. Both are anthropomorphic, in as much as they both use the human form for the visual representation of divinity. But whereas the Grecian genius made its Gods frankly in the image and likeness of man, as a perfected, single-headed, two-armed biped, the Hindu genius had more respect for deity than to condemn it to a form so restricted. It kept to the bi-pedal stage of locomotion; but it made extension of human equipment in extra heads and arms in visual arts; and in the literary arts, where imagination can move freely beyond the " critical control " of form-in-substance, the Hindu genius found no difficulty in furnishing the fundamental human form with a thousand hands, a thousand eyes, a thousand names.

Neither anatomy, physiology, psychology nor arithmetic were involved in these figures. They are just the algebra of iconography, in which the X, Y or Z of things seen and heard stand for whatever the collaborating intuition, emotion and cognition of humanity can attribute to them in the attempt to express in form that which, containing all forms, is formless—an apparent paradox which is just as plain as the paradox of the king who, representing all classes of his people, cannot be claimed by any one of them.

The expression of beauty in the canonical art of India is two-fold; first, the beauty of content, that is, a calling up of religious and philosophical associations that give the æsthetical experience with which beauty is associated; second, the beauty of form, which is also a product of association in which a modification of the measurements and limbs of the human figure have been accepted for many centuries. If sculptures and paintings fulfil these requirements, superficial beauty is not regarded as important.

Here arises the question of the *grotesque* in art. There are very intelligent artists in the West who shrink from what they regard as the "monstrosity" of much of Indian art. They get a sick feeling when they see a many-armed Durga; and a four-headed Brahma gives them an ache in their own single head Their reactions to that which is unusual to them cannot, however, be given any considerable weight in the assessment of artistic values; because it is quite certain that if they had been born and reared on a planet where four arms a-side was the fashion, and were dropped on to the earth, they would get a sense of mutilation and deprivation when they found themselves among a people who obviously had had their other six arms lopped off by some cruel tyrant and were compelled to live out a miserable existence on only one arm aside.

The grotesque, in other words, is merely the unusual. And because we grow accustomed to certain ways of expressing beauty in art, we resent other ways to which we are not accustomed. A musical western lady described Indian singing as "caterwauling": an Indian student called the sound produced by playing on the piano "a hell of a noise." Even the author, who has no discomfort, but rather a special pleasure, in living with many-armed images, and envies those with four or more heads the chance of being able to do efficiently and leisurely the thinking that he has to try and squeeze through his niggardly supply of only one, felt uncomfortable at certain grotesque phases of Balinese art and life, though he realized that they were not grotesque to the Balinese, who were accustomed to them.

The term grotesque has been given, in art, to ornamental extravagance which uses a fauna and flora not described in natural history text-books, that is, non-existent. In this sense, the term covers every character in drama and fiction; every event in history; even every biography, and particularly recent English biography which has taken its place among *belles lettres* by virtue of its having ceased to pretend that it was a record of fact, and having become frankly super-factual, that is, grotesque. No normal man or woman ever behaved as the men and women of Shakespeare and Shaw do. The so-called realistic drama merely reduces its grotesquery an inch or two by mimicking the actions and accents and dress of the man in the street and the woman on the streets. But the plot of the drama is a grotesque fabrication of one brain ; and its stage-presentation is grotesque, far if an actor made a " false " entrance or exit, or spoiled the " picture " as seem from the auditorium by covering a speaking character, he would hear from the rehearser that it was drama he was playing, not life.

Music is as unnatural, therefore grotesque, as any other art. Its successions of sounds and its rhythms are artificial. To these are added in India the grimaces and gestures of singers and the twistings and turnings of drummers that are among the most grotesque practices in world music. Yet, because what is customary is not grotesque to any but the unaccustomed observer, all India finds joy in *bhajanas* (religious sing-songs) as does the author himself. The operas of Richard Wagner are perhaps the greatest elaboration of the grotesque in music. Yet listeners have become so rapt in the performance of one of his music-dramas that an irrelevant sound would set them nearly crazy with irritation : the drama, intensified by musical emotion, had taken a greater hold on them than the ordinary inartistic things of life could do ; and it did so because ordinary life is not man's real life, and because in the arts he hears the call of his own spirit and of the Spirit of Life to an intenser, larger, loftier experience than ordinary life can give.

We have spoken as if the grotesque was opposed in the natural. What has just now been stated, however, indicates that the grotesque is to man the truly natural. There is at the centre of his nature a sensitive and expansive core that is forever listening for the call of the " one increasing purpose " in his own life and in the life of his environment and of the universe. He seeks enlargement and intensification of experience, and expansion of consciousness. If he is denied the true satisfaction of this natural desire which participation in and appreciation of the " process of objectification " and its objective results is works of art provide by virtue of their elevation above the usual, that is by what we are now thinking of as their grotesqueness, he will seek satisfaction in other grotesque ways, but ways which give an exaggerated importance to the organs of satisfaction, and not only enslave consciousness to its instruments, which is the deepest of human humiliations, but ultimately, by overuse, destroy the physical means to such satisfaction as had been experienced.

We cannot here develop the whole significance of the grotesque nature of art. One further reference to this aspect of the expression of beauty in the arts must suffice, a reference to the increasingly popular art of the dance. From the point of view of the few ordinary movements in walking, both regular and erratic, dancing is obviously beyond the customary, and is therefore grotesque. But human history suggests that dancing is perhaps the oldest of the arts, and that it sets its feet on a fundamental condition of life, that is, movement, but movement under "critical control' which turns mere motion into rhythmical expression.

Dance is common to both the primitive and the sophisticated phases of existence in past history and today. David danced before the Lord, and Salome before Herod ; and a figure made in metal five thousand years ago and recently exhumed at Mohenjodaro is taken by scholars to be that of an ancestress of the temple dancers of India. In Java and Bali, dance is the almost sole expressional art of forty millions of people, with its accompaniment of gong-music.

Rhythm is of course not confined to the dance: it is one of the fundamentals of music ; it is also, strange though it may appear, one of the elements of the immobile arts: a piece of sculpture is only realizable through a series of movements of the eye from point to point, movements that give a subjective reaction of movements in the sculpture ; and the æsthetical pleasure derived from sculpture, in addition to the pleasure of religious or human association in the figure, arises out of the measure of response which the figure makes to the desire for rhythm. A " stiff " statue does not please. The first of the six canons of Chinese painting, profounded in the sixth century A.C. by Hsieh Ho, is rhythmic vitality.

Now rhythm, being fundamental, exerts a strong influence on the human sensorium. Few can keep their feet or hands still while music with a strongly marked rhythm is being played. Rhythm can induce trance, or excite activity ; it can arouse low desire, or awaken spiritual ecstasy. Modern western dancing, indeed one may say all western dancing, draws attention to its organ of satisfaction, the body ; it has always been sensuous, and in some of its recent phases has become sensual. Japanese dance (*Noh*) is a blend of physical and æsthetical elements; its themes are usually ghostly, and its presentation is exquisite. Javanese and Balinese classical dancing are also exquisite, and their themes, from the *Mahabharata* and the *Ramayana*, dissociate them from the present and the body.

The Indian classical dance, the *Bharata Natya*, performed with reverence and understanding, is one of the most potent means of lifting the consciousness of the observer out of bodily conditions into a state of consciousness in which one becomes actually aware of the call of the Greater Life as revealed by the rhythmical vitality of the consecrated and disciplined human form, and aware of a beauty unsullied by clay. A.E. knew something of this experience in imagination, and sang of it in a poem called "Wood Ways." After a period of exile he had found again the joy of communion with the Great Life, and says:

> Upon its burnished uplands what shining dancers,
> With what unfallen beauty, what wild innocence,
> Make visible the laughter of their King!
> By what fleet witchery of limb the inaudible
> Becomes music to the eye, joy in the heart!
> What secret lies behind the lovely light?
> What lovelier darkness, from which spirit-clear
> Voices call to me,- "O come home, come home!"

A last word on this phase of our topic. When what is called art is not in any degree grotesque, beyond the irreducible minimum of grotesquery that it cannot avoid in as much as it is not made of flesh or timber or waves or sunlight, but of plaster or marble or canvas and colour; that is, when a work of so-called art is a representation of actuality, it is not truly a work of art, because it is not the result of a "process of objectification" which moves from invisibility into visibility, but is a mere reflection of the already visible—in short, a copy; a static affair that did not come out of rhythmical necessity. "Art is not," says Laurence Binyon (" The Flight of the Dragon "), " an adjunct to existence, a reduplication of the actual; it is a hint and a promise of that perfect rhythm, of the ideal life." But we must return to our main topic.

The expression of beauty in music is primarily related to sound and rhythm, and secondarily to literary content. Its appeal is *from* feeling *to* feeling through some relationship between sound sequences and feeling-states not yet understood. Western music lays special stress on the quality of the sound, instrumental and vocal. No amount of meaning or feeling will excuse a harsh-voiced singer, or an instrument out of tune. When feeling, meaning and tone are together at their highest, as in oratorio and grand opera, we have the supreme vocal art.

In instrumental music, and in conjoint vocal music in which men and women of high, medium and low voices sing together, the simultaneous use of notes ((*swarams*) that, though different, are in vibratory agreement with one another, produces *harmony*, a term that is frequently used in India for *melody*, which is quite a different element in music. The notes *doh, me, sol, doh* (*swarams sa, ga, pa, sa*) sounded in succession may be a section of a *melody* ; but sounded simultaneously make what is called the common chord, the most ordinary unit of *harmony*.

Rhythm is inherent in the sounds of music, since music is a succession of sounds, and so requires *intervals* between the sounds, intervals which are an amalgam of the pitch of the notes and the time that elapses between them. These are brought together in *bars* of an equal number of *beats*, from two to twelve beats in each bar, with three and four as the most usual *time* of all or a part of a composition. The bars, again, are held together in a larger grouping called a *phrase* ; and true phrasing is another element in the expression of beauty through music in the western manner. When instrumental music is used, in single instruments or an orchestra, as an accompaniment of the voice, singly or in small groups or in large choirs, beauty of sound and of phrasing lose none of their importance. To them are added beauty of voice, a beauty which consists not only in the quality of its tone, but in the capacity to enunciate words so that they may be heard and understood. But the wave-lengths, to use a modern figure of speech, of language and music so seldom coincide that vocal music is never fully heard and appreciated at a first performance. Indeed, many music-lovers care nothing for the literary content of music, and will listen with æsthetical joy for hours to opera in Italian or German or French without being able to follow the words.

Because music consists of sound and rhythm, which are basic and universal human media of expression, there has arisen the saying that music is a universal language. This is somewhat more than the fact. The capacity for music is universal. Music is, if you like, a universal speech; but it has, like its verbal parallel, evolved a number of languages, even of dialects, with marked variations of usage and values.

In Indian music, for example, a raucous or nasal voice is not held as a fault in a singer, though the latter is, as pointed out by Fox—Strangways (chapter on music in 'The Legacy of India'), condemned in Sanskrit treatises on music. So accustomed, indeed, has the ear of India become to the somewhat heavy middle voice to which high and low voices have to adjust themselves because of the lack of harmonic provision for differences of pitch that a large audience of Indians laughed heartily and derisively when a stout European began to sing a song in what was in western estimation a pleasing tenor voice. Quality of tone in the western sense does not enter as such into the expression of beauty through Indian music. There is a certain excellence of phrasing in the embellishments of Indian vocal music from which Indian hearers derive the pleasure with which beauty is associated. Such embellishments were used in western vocal music up to the nineteenth century. Snatches hummed from Handel's "Messiah" have been taken by Indians to be unfamiliar Indian songs. But western musicians now regard such elaborations as mere sound-gymnastics, and, from their training in respect for the integrity of a phrase, they detect spots on the sun of beauty when an Indian singer breaks a phrase in order to catch a breath or to cough.

In the arrangement of sounds to produce music in India, the only suggestion of harmony is in the responsive notes sounded on stringed instruments, equivalent to the drone bass of the bagpipes. Indian vocal music is entirely melodic. But in its attention to "musical line" an elaboration of modes, or scales (*raga*), has been reached that makes the usual three scales of western music (major, minor and chromatic) sound juvenile.

In the early days of the Christian era the music of the Church, a simple melody known as "plain-song," was very much akin to the *Samaveda* chanting. Both have come down to us in the liturgies of the Catholic Church and the Hindu Temple. But the general music of both regions moved away from the same primitive stage. The discovery and elaboration of harmony, from the fourteenth century onwards, bifurcated musical history. India went on in the single file of melody; Europe marched four (sometimes more) abreast. This event, if there is any reality behind Plato's statement that a change in the music of a country will cause a change in its political structure, may have more to do with the condition of Europe today than might at first sight appear reasonable, and may not be without illumination on the recent history of Japan, which coincides with her adoption of western music.

Both methods in music (the melodic and the harmonious) have, of course, their own special expression of beauty. Harmony has an unlimited range of impressive effects, from the celestial suggestion of the descent of the Holy Grail to the imitation of a football match. Multiplicity of instruments and voices, and tone quantity, are not, however, the only agents of impressive effect. The harpers of ancient Ireland could, according to legend, rouse men to warfare, or deflect them from it, or put them to sleep, with a melody. One is inclined to accept the tradition after hearing the "Londonderry Air" which fills one with spiritual nostalgia when played without the insipid love-song that was put to it as a concession or a pander to the erotic sentimentality of modern time. Students of English poetry will remember "Alexander's Feast, or the Power of Music," by Dryden At a *Noh*-drama in Tokyo, an American musician, who had participated in all sorts of orchestral effects, got an æsthetical shock from a single stroke on a drum along with a short phrase on a flute. The Goddess of Music is as much on the side of the single individual as of the "big battalions." Paderewski turned a three-ring circus and prize-fight stadium in New York into a temple of spiritual beauty with just two hands and a pianoforte keyboard, and behind them the soul of a consecrated artist whose life-work was the evocation of musical beauty.

The concentration of Indian music on melody and rhythm in a condition of free movement which the piled up vertical nature of harmony does not give, has allowed it to develop "graces" that can only sparingly be used in western music ; and to develop time-measures (*talam*) that are inconceivable to the western musician. When Tchaikowsky put a five-beat passage into a symphony half a century ago, he was regarded as a daring innovator. But the same American musician as got the shock in Tokyo, got an illumination as to musical time in Madras, when Abdul Karim, at a private performance, beat out for him the *talam* of a piece that worried the visitor with what he regarded as its lack of any "time" that he could get a hold on. The Indian singer counted out a bar of fourteen beats in a succession of positive and negative pulsations—1 (blank); 1, 2 (blank); 1, 2, 3 (blank); 1, 2, 3, 4 (blank). The American musician declared that he had entered a world of rhythm of whose existence he had never had the faintest notion.

No one can prophesy what the effect will be on India's musical consciousness of the aerial bombardment of western music to which she is being more and more subjected. Efforts are being made to introduce harmony into Indian music with a minimum of disturbance to its character. It may be that a few highly specialised Indian musicians will concede the precision of rhythm and accuracy of note that harmony demands, and thus lose the special beauty of extemporization. And even such Indian musicians as perform western music, save those that have had long training abroad, miss the *nuance* (phrasing) that is one of the essentials of beauty in western music, and give it a *stacatto* touch which comes out of the one-syllable-one-swaram method of much of Indian music.

In the development of instrumental means for the expression of beauty in music, India has not been behind other nations, and has given the cross-blown flute and the violin bow to world music. In return she has taken to herself an instrument that first makes a European musical visitor laugh at its incongruity in the sphere of music, and then frown, and resort to unmusical denunciation, on the realization of the destruction that is being wrought on the Indian ear and voice by the baby harmonium.

The *content* or "message" of music in India is a much more important element in the experience of beauty through music than it is elsewhere. But the content is devotional, not intellectual, save in the sense in which a reference to the drum in one hand of Nataraja and the flame in the other may have a philosophico-scientific connotation for the instructed mind that sees in the one a reference to the fundamental "rhythmical vitality" of the universe which we call wave-lengths now, and in the other a hint of the universally diffused fire which today we call radio activity.

The sense of beauty received in witnessing a dance arises primarily from the rhythmical movement of the body and secondarily from the mental idea that is intended to be conveyed by the movement. In the ancient Greek theatre the chorus told of things taking place off the stage in a dance called *orchesis*: the place where they danced was known as the orchestra, a term now applied to the place where a group of instrumentallists play and also to the group itself. The true Indian dance, *Bharata natya,* has much the same function to fulfil: it tells us, in its representation of moods and ideas and in its depiction of stories of deific and heroic beings, of the intangibilities of the inner life that are for ever seeking media through which they may fulfil themselves in the "process of objectification." Its technique is elaborate and exacting, and calls for rigorous disciplining of the entire nature of the dancer. Its movements are under strict "critical control," though with a margin for individual variation ; that is, mere movement is subjected to rhythmical repitition, and to design in position in relation to the earth. From these conjoint elements in the dance a rich beauty is received. Elsewhere dance is used for the conveyance of simple feelings: it reaches a point of frenzy in the Negro dances of America. A fine æsthetical type of dance has recently been developed in the west through the genius of Pavlova, Maud Allen, Isidora Duncan and others. Large-scale dancing under the name Eurhythmics has been developed by Dalcroze in Geneva. Physicians now prescribe dancing for various pathological conditions: Indian dancing had originally the same intention. This has nothing to do with beauty. But, just as one cannot touch offal without being defiled, neither can one come under the influence of beauty through the dance or otherwise without being to some degree purified ; and the present renaissance of dancing in India can become a nation-wide influence towards individual and social refinement if it will only keep away from the exploitation of sensuality that marks certain phases of dancing elsewhere.

The expression of beauty in Mussulman architecture and painting is, like its Persian prototype, through refined form and texture, and exquisite delicacy of craftmanship.

A brief reference to China and Japan must complete this comparative study of certain aspects of the occidental and oriental expression of beauty.

Chinese painting allies delicacy of technique with equal delicacy of suggestiveness. "To the Chinese eye, clarified by the tradition of ages, a mist-capped mountain is both mountain and mist and a subtle reminder of the development of all life and its qualities (including beauty) and activities (including art) from the interaction of heaven and earth ; the condensing of the mists of the celestial realm around the summits of the substantial. After this manner was built up, as Raphael Petrucci says in 'Chinese Painters,' 'a complete system of allusions......in close touch with nature, investing her with a vibrant life, in which human consciousness vanishes, making way for the dawning consciousness of infinitude.' ("The Philosophy of Beauty," Cousins.) Laurence Binyon, developing the idea that beauty exists in relationship (the relationship of features to face, of face to body, of one form or colour to another), says that Chinese art carries relationship on to man with nature...

> "the winds of the air have become his desires, and the clouds his wandering thoughts; the mountain-peaks are his lonely aspirations, and the torrents his liberated energies." ("The Flight of the Dragon.")

This is a simple psychological parallelism. Mr. Binyon gives us also a hint of an element in the expression of beauty at which we have given only a side glance in passing references to "consecration" and "discipline" in relation to the artists of India. In any attempt to increase the beauty-expressing capacity of the arts, it is fairly obvious that our attempts will be a failure if we do not have one eye on the art and the other on the character of the artist. Mr. Binyon says, "...what gave Greek sculpture, in its ripe perfection, that living charm and mystery in simplicity which make them seem to the ignorant as if they had no secrets, sprang from what no skill can ever imitate—a noble way of feeling, thinking, seeing, a radiant consciousness of human powers poised, controlled, and harmonised to the nature around them. Their art was in their life. And so, too, in the finest works of the Sung (China) genius there is something past analysis or imitation which belonged to the life of that age, to its humanity, to its poetic grasp of nature as a whole..."

The Japanese idea that beauty was the "vital principle that pervaded the universe," according to Okakura ("Ideals of the East"), gave a certain symbolical element to Japanese art like that of China. Everything meant something, though the meaning was never high or deep. A Japanese painting of the Kano school gives a good average view of the content of Japanese art, to which must be added its loveliness of touch and tincture. The Three Sages, Laotze, Confucius and Buddha are standing round a large vessel which contains wine. Each tastes the wine ; and the expression on the face of each is the artist's summary of the sage's doctrine. Buddha says: "The wine of life is bitter; throw it away." Confucius says: "The wine of life is sour; I think we can sweeten it." Laotze says: "The wine of life is sweet." It was the doctrine of Laotze, with its blend of Indian *yoga* (discipline), that became the inspiration of Japanese art, in the transformed presentation of Zen (*dyani*) Buddhism. It reduced the colourful elaboration of classical Buddhist art to perfection of black-and-white. It produced the *Noh* dance-drama and the tea-ceremony with their meticulous attention to perfecting every detail. Unfortunately the modernization of Japanese character by imitation of Europe and America entered her art, and performed the double disservice of reducing her own native expression of beauty, and of producing a type of painting that is a caricature both of her own genius and of western art.

The foregoing comparative study of the expression of beauty through the arts has had no historical or evolutionary movement indicated in it. As a matter of fact, notwithstanding the doctrine of evolution, there has always been, in the art-remnants of various civilizations, a silent questioning of evolution. The question is very insistent as one stands in front of a perfect statue by the ancient Greek Praxiteles. India has recently intensified the question by uncovering piled-up cities and their treasures of art-objects pre-historic times that, to put it soberly, are as excellent as anything done in our time. An object that had just been brought up from a deep pit in the excavating of Mohenjodaro, covered with the incrustation of ages, yielded a woman's hair fixture in the form of two ibex-heads designed with perfect appreciation of balance and tooled with exquisite skill—and it had been made by an artificer five thousand years ago. An America explorer in Asia wrote that he had ceased referring to "primitive" art in his reports, as the deeper they dug, the finer the objects that were unearthed.

Yet, for all the oscillating and gyrating of the arts in their efforts, under the limitations of time, place, and personality, to respond to the "increasing purpose" (Tennyson) behind and within life which is the impulse to the "process of objectification," we can, in a broad view of history, detect a psychological movement in the expression of beauty through the arts that falls into certain recognizable phases.

There is the *primitive* or *folk* phase, which is mainly objective, and moulds the immediately available substances of nature to the familiar forms of environment. Yet there is, in the cave carvings of southern Europe, a striking fidelity to life in the depiction of animals; and in the recently discovered pre-historic cave paintings at Harshangabad in India there is a remarkable expression of human vigour. And there are the *classical* and *romantic* phases to which we have already referred; original classical expression being a poised assimilation of feeling and idea, which was followed by a predominance of intellect in modern classicism; romantic art, originally a regional and linguistic term, coming to mean imaginative adventure, and a predominance of feeling over thought.

A certain cyclical movement around these phases of expression may be detected in the history of long-lived civilizations, but not, as far as can be judged, in the general evolution of humanity. Just as we have primitive peoples today simultaneously with so-called civilized peoples, and in certain of the alleged civilized peoples have all the indications of primitive atavism; so we have in the arts, side by side with supreme skill and sophistication, a reversion to primitive outlook and ways of expression. On the island of Bali the art of dance-drama has been carried to the ultimate of expression in technique, though not with the refinement of the Javanese dance-drama: and in a village of Bali a new folk movement in painting has arisen in which fisher-folk and field-folk are one in vision and method with the hill-folk *(pahari)* of sixteenth century India.

The emergence of Negroid influences in the arts of the United States of America may be interpreted, according to predilection, as either nemesis for enslaving a race, or as an opportunity to drop sophistication and mechanicalism and build up a new national art on bare human foundations.

We have noted already the bifurcation of painting that followed the adoption of oil by Europe, and the continuation by Asia of the once universally practised tempera method which has kept the frescoes of Ajanta and the murals of Beato Angelico as fresh as when they were painted save where they have been extraneously injured, while many of the masterpieces of oil-painting in Europe have almost reached the point of invisibility through deterioration from within. But there was a psychological bifurcation also that found an affinity in oil or water; Europe adopting the medium that allowed her to express through the brilliance and dramatic possibilities of oils her urge to action and her preference for the objective and material phases of life ; India retaining the medium whose delicacy allowed her to express her innate aspiration towards the subjective and the ideal. There are, of course, exceptions to these generalizations. Roerich of Russia paints in tempera like an Ajantan or an Italian *primitive* ; Roy Choudhuri of Bengal and Madras paints in oils with classical mastery ; Tami Koume of Japan painted supremely in every method.

In our assessment, therefore, of the expression of beauty in the arts it is not possible to draw a line or set up a standard of any very precise kind. Dr. Coomaraswamy says that those who wish to study Indian art must " emancipate themselves entirely from the innate European tendency to use Nature as a measuring rod..." in style and merit. On the other hand, in the study of European art we shall lose its import and deny ourselves its impartation of beauty if we do not accept its naturalism. Beauty is not a prescription or a patent ; it is not the possession of any race or era or art-form. To understand it intellectually we must study its expression in the arts of all times and regions. But to realize it in its fullness we have to participate in the joy of art-creation.

POLICY OF RURAL DEBT RELIEF

SIR A. P. PATRO, K.C.I.E., KT.

IN the midst of din and dust of political strifes in India it is gratifying to note that the improvement of the economic condition of the agriculturists and cultivators of land has been receiving attention from the central and provincial administrations for the last ten years, since the publication of the Royal Agricultural Commission Report. The growth of village population and consequently the pressure on land have become very great. They reached alarming proportions in certain areas which would be relieved mostly by the practice of economy in cultivation by mutual adjustment among ryots for amalgamation of small and scattered holdings in the village either by exchange or by acquisition statutorily. Co-operation in Land Tillage is a vital problem to remedy the existing fragmentation of holdings which as a natural consequence became, year by year, more expensive cultivation and less remunerative. The future of agriculture is not promising and is dependent on co-operation in Land Tillage, use of labour-saving appliances, mechanical methods applied for lifting underground water-supply and improvement of cattle wealth in which the fodder problem is by no means an easy matter. Any policy of Debt Relief by itself is not conducive for the stability and prosperity of the ryot. Capital is required for carrying on improved modes of agriculture in the villages, the village Sahukār or banker is the only source available at present unless he is replaced by a better organisation on co-operative lines worked by the villagers themselves after education and training in co-operative methods. The present co-operative credit system has lent itself for exploitation by outsiders and adventurers. It has not encouraged thrift nor placed the ryot in a position to understand the co-operative spirit and method of saving. The remedy for the decay of cultivation of land lies therefore in the awakening created among the peasant population for self-reliance and thrift a result of such training and education for co-operative methods and co-operation in land cultivation. Fragmentation of holdings must be prevented by legislation. The co-operative credit must not be used only for lending money but it should be used for the betterment and dovelopment of agriculture and to create a new social atmosphere around the village. So far it has not been able to produce in the villages men of capacity and character to manage the movement. The problems, in short, are of agricultural economics, better produce, better marketing and better financial aid.

Various causes could be referred to which tended to bring about the present crisis in agriculture, indebtedness of the ryot and alienation of land are only a few of those. During the war period the ryot and the capitalist received larger income from land, their standard of living rose rapidly, luxuries were multiplied, imitation and adoption of expensive ways of the prosperous higher classes have become the bane of agriculture. The ryots lived in an artificial life, credit was plentiful in the hope of redemption at the next harvest. Prices fell rapidly and the price curve was sliding down gradually, the artificial life and living led to more borrowing. Funds necessary for the improvement of land and village industries were diverted for unproductive purposes. These have accumulated with heavy rates of interest. The agrarian problem has assumed serious dimensions fomented by political agitators.......Added to this the reckless promises made by Congressmen regardless of consequences that all debts and arrears of rents payable to landlord would be wiped out by a Congress Government created greater unrest and discontent in the hope of redemption by the Congress. The outlook is now disappointing.

Village economics relate not only to the problem of Debt Relief but also to an organisation of rural credit for rural development. There is to a deplorable exent feuds and factions in the village. This must be subdued forthwith. A study of family budgets in various villages show the economic condition of ryots. Even money-lending has become expensive, the rates of nominal interest being high, repayments are irregular and most often postponed and hence, too much recourse taken to law courts. The villager must be educated to buy everything for cash, this could be achieved only by creating self-respect and a desire for better living and better co-operative spirit. Practice of thrift is the basis of rural redemption. Legislative measures adopted in every country to deal with this problem of Debt proved comparative failure. The essential element in any system of finance to enable the small holders of land to carry on improved agriculture on an economic basis is co-operative finance for agriculture and land development, land development by amalgamation of the present fragments of holdings.

Economic cultivation is impossible without bringing together into one holding the fragments scattered all over the village. In addition to this a system of Banking which will enable the farmer to sell his crop in the proper market at a time when prices are steady without being subjected to the exorbitant demands of middlemen and capitalists. Marketing facilities are a necessity to obtain fair value for produce. Taking the present prices and the debts, the average landlord or tenant cultivator is virtually at a minus balance, he cannot possibly meet his liabilities in full, nevertheless there must be a possible end of debt within a reasonable time. *Some accommodation is necessary on both sides: it is not by wholly writing down the principal debt or rent but by conciliation, the present situation could be got over. A settlement can be successfully accomplished by Conciliatory Boards. The Bombay method is more businesslike and Punjab worked it successfully.* It is no use hoping for the impossible from legislation. Village sanitation and village water-supply would form an integral part of village uplift. The Madras scheme is too drastic and thoughtless and is opposed to experience. The immediate effect of the Madras act has been a gradual paralysis of rural credit. The effects are being in the villages.

The problem of rural development is a comprehensive one. It should be worked on the basis of a plan with definite data, and methods and processes fully outlined for public discussion. No such plan could be worked within a fixed number of years as in an industrial country. The object of each successive attempt should be to assist the creation of an environment and the advancement of the village towards a fuller life. This plan depends on the activities of agriculture, irrigation, co-operation, public health, education and industries; all these should be co-ordinated as an organic part of the village welfare. Each branch working separately was proved to be ineffectual. The village itself must be made conscious, the desire for better life must be felt and a drive must come from within also. It is then that improvement of village economics would become a reality. No attempt has yet been made by the provincial Governments to work on a plan. The Congress Ministry failed to give effect to the promises made to the people.

It may be noted that the previous Governments passed the Madras Agriculturists' Loans Act and Debt Redemption Act of 1935. This has empowered the Government to grant loans to ryots to pay up old debts and their burden is shifted to the extent and that smaller rates of interest are substituted. It is remarkable to note the progress made in this direction. The notification published in the Fort St. George Gazette speaks for itself. The figures given in the notification prove that by a gradual process and a careful discrimination and judgment much useful service could be rendered without the new act. In Fasli 1345 there were 2,089 applications and they rose to 13,827, in Fasli 1346 relief was given in the case of 11,720 of the amount advanced being about forty lakhs. The debts discharged with the Government Loans were scaled down by 20 per cent. With a principal sum of 28 lakhs debts amounting to forty (40) lakhs were discharged by conciliation. In the succeeding Fasli (1347) the debts were scaled down by 33·7 per cent. by the same processes of conciliation ; all this result was achieved without any trouble by bringing together both the agriculturist debtor and the creditor or the landlord and arriving at an amicable settlement which enabled both of them to continue business on satisfactory terms with renewed oonfidence and mutual respect. The policy pursued by the present Government will lead to most irritating and bitter consequences, other provinces (Congress) have to be more judicions.

The necessity for a strong policy of co-operative credit in various forms is now very great. Societies for sale of produce are rare, so also societies for supply of seeds and manure. The annual reports of the Government narrate sad tales in " in spite of the efforts referred to, however there has been an increase in the percentage of balance to demand as shown in the statement. Central Bank's principal from 39·69 to 53·36 and interest current and arrears from 50·9 to 60·57. Agricultural societies from 67·09 to 70·28 and interest current and arrears from 125·12 to 134·19. The percentage of balance to demand under principle in the case of central banks increased considerably. The Agricultural Societies were in default largely under all the three heads. It is to be noted that the credit societies from the Provincial Bank down to the small unit require thorough overhauling. The arrears of amounts due by members of agricultural societies is about 253·39 lakhs" (Report of Dec.' 34). The villager had not learnt thrift nor was his environment improved. The recent observations of the Joint Registrar confirmed the view. The present Government had done nothing to rectify the present system. On the other hand action such as those taken in regard to Vizianagram and Vizagapatam Co-operative Banks indicate that party politics influence their attitude towards this important branch of Rural Relief.

Organised efforts are necessary for the expansion of rural education. There have been many useful schemes before the public. The total cost of free and compulsory education is calculated to be several crores of rupees. The Wardha Scheme of self-supporting education of boys and girls and the desire for vocational in preference to academical instruction was examined seriously owing to the source from which these proposals emanated. The expenditure on mass education should precede all other social reforms, such as prohibition, which should begin from the top. The highest class or caste must set examples of giving up all kinds of luxuries. Coffee and Tea are not a necessity and are expensive. It is taken as a mild stimulant, so is toddy a necessity for the manual labourer. The Ministers may first set an example and give up coffee-drinking. It is a fanatic's role and not that of a sober politician who has the care and welfare of the people or of the provincial finance especially when alternate sources for recouping the lost revenue are few. By the expansion of education and rousing the self-respect among the villagers Temperance may succeed but little by legislation. The police force or the drastic punishments of the local magistracy cannot prevent or cure the evil habits.

While speaking of expansion of rural education the state of Cottage Industries must be looked into. In 1931, Sir Arthur Salter prepared a scheme for rural development by improving village communications and cottage industries by selection of small industries which could be run on an economic basis. The State ought to take up the work and Governments should establish model workshops in areas where the small industry could be economically worked for the market and there is always a market for the products of such industrial enterprise. Cottage industries have to be encouraged with a view to the demands of the particular market. They would then form necessary accessory to the village for employing leisure of the ryot cultivator in a wage-earning concern. Party Governments do not seem to have anythought towards such useful aids to village economics.

Another problem of great importance is the *revenue policy*. The Ministry believes that the formation of village units, village Panchayats with revenue and judicial powers and with powers of taxation would reduce the expenditure on revenue collection. Autonomous village administration with powers (1) to collect revenue ;

(2) to grant remission in suitable cases ; (3) to exercise powers in respect of law and registration, powers involving considereble devolution of authority from Government departments. The Revenue Minister laid down that the Government is the peoples'; they are the creators of the Ministry and when the ryot cultivators and agriculturists demand relief from land tax and remissions for failure of crops, they, the people, and not their " salaried agents " and the " salaried members " of the Party should indicate the ways in which the losses resulting from granting remissions could be made good and also indicate fresh sources of taxation, how they should be levied by the Government. The Minister is reported to have said they were running a Democratic Government and it would not do for them to reduce the taxes and sit quietly at home. The Minister would transfer power from Government departments to village-Panchayats to be formed for collection of land revenue and remit direct to Government. The individual in the village should apply to the village administration for redress of any grievances. The small cultavator and Pattadar are not taken any notice of in these proposals, as in Bombay. The air is full of apprehension as to more taxes and increased taxes that would be imposed on the people to make up for voluntarily surrender of revenue by Prohibition.

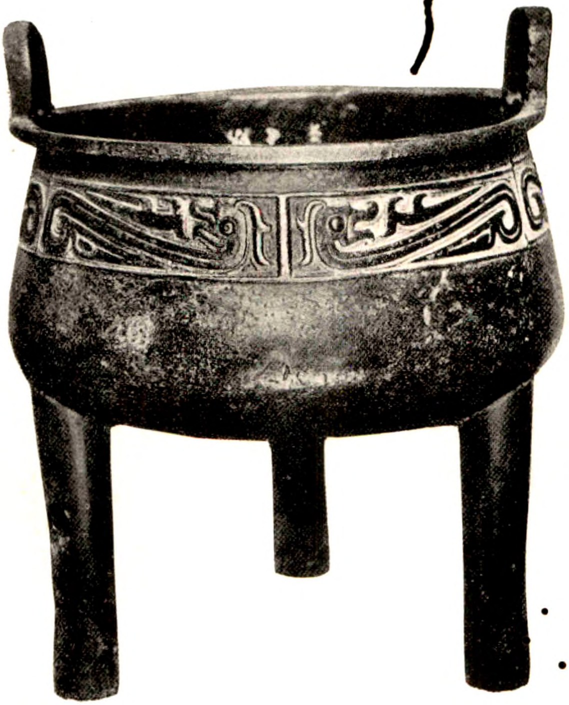
On the relations between the landlord and tenants and on the ryotwari system, the Ministry have no defined policy or programme. Government Kist and Peishkish are most rigorously collected by Government officials and while rents due to land-holders are subject to every possible obstruction on the plea of " Relief " to the cultivator. We read in the press a resolution of the Congress Party at a meeting held in Batlagundu and elsewhere that the Zamindari system should be abolished. A majority party holding similar views is a danger to rural peace. It is a Russian method. On this matter the Public would like to know the policy of the present Congress Governments and their proposals to solve the agrarian problem, together with the mode of relief proposed for improving the economic condition of the village. If that is clearly stated, it would be for the land-holders to meet the Ministry with a sincere desire to re-adjust the relations between land-lord and tenant. Both sides, when earnest to understand each other's point of view and the issues before them, they may arrive at a friendly adjustment. After all, the land-holders are anxious to do justice to the ryot. The landsholders realise the changed condition of the rural areas and recognise that the prosperity of the cultivating ryot will result for their own material benefit. A contented tenantry is a great asset to an Estate and to that end, any reasonable sacrifice made is worth making. Absentee landlordism is a great desideratum. The situation arrived at in other provinces cannot be compared to the one in this province in which under the Estate Land Act (1908), the tenants have many more rights and privileges which the others have not. Rural discontent would be allayed and rural peace could be restored by the method of compromise and conciliation. It is absolutely necessary that Zamindars and Ryots should first meet together and formulate proposals. By a discussion of such proposals among themselves without intermediates a solution may not be difficult to reach.

From this brief sketch of the problems, it may be apparent that the party governments so far have not been able to help in an effective manner the development of rural economics on the lines indicated except in so far as to make spectacular demonstration of the party's strength. The party is placed first and foremost to gain hold on the countryside though the social and economic welfare of the village demand disinterested service. The party governments encourage and promote herd mentality, flock following, instead of freedom of thought and independent expression. The Executive has become authoritarian and controls the legislature which has only to endorse the decisions of the Executive. The Executive is alleged to be responsible to its high command altogether outside legislatures. It is, therefore, essential for all those who do not agree with the fundamentals of such policy and such procedure of the party government should unite together merging all personal differences, and form a constitutional opposition on political and patriotic principles. The necessity for such an activity may arise at no distant date for an organization or party whose aim and object is Swaraj.

PROBLEMS OF CHINESE ART AND ARCHAEOLOGY

KALIDAS NAG, M.A., D.LITT.

THE study of Chinese art and antiquities is important not only in the history of the Asiatic nations but in the general history of the evolution of human culture. For several decades Egypt supplied the only scale of computation, as it were, to antiquarians, so much so that some went to the absurd length of asserting that almost every important discovery by mankind could be traced to Egyptian influence or Heliolithic culture. But the Egyptian monopoly came soon to be contested by a dangerous rival from the Near East, Mesopotamia. Her pre-semitic Sumerian and pre-Sumerian cultures and the wonderful finds of Ur amongst others, have drawn the Nilotic culture on the one hand and the Indus Valley culture on the other into a line of undreamt of historical contact and collaboration. The marvellously painted pottery traditions of these Western nations appear to have penetrated China as evidenced by the brilliant Aeneolithic pottery series of Yang Shao in the Honau province The remains of Aeneolithic Man are found all over China and Mr. Stuart Lillico presented to the Shanghai Museum the potteries and Skeletal remains discovered by him in Shansi. Dr. J. H. Edgar also presented to the Museum some valuable stone implements from the Yangtze river basin and from Western Szechuan which probably belong to the early neolithic or even paleolithic age. Thus we see that from the very remote age of the Peking Man down to the Neolithic, the Aeneolithic and the Bronze ages, China has been continuously occupied by successive generations of Man. The original area of development of the historic Chinese race included the provinces of Shensi, Honan and Shantung irrigated by the Yellow River. But anthropologists are daily drawing our attention to the highly interesting *aborigines* like the Lolos of Szechuan, and Yunnan, the Midotzes of Kueichou, the San-tak of Fukien and the so-called head-hunters of Formosa and Hainan. The interaction of this aboriginal culture with the Chinese is a subject of future investigation. So, as against the theory of the migration from the West we are confronted with an opposite theory of an independent cultural evolution in Manchuria, Korea and Japan, thanks to the researches of Japanese archaeoligists.



Bronze ceremonial vessel of the Middle Chou period

Thus the theory of the "Chinese Wall" is collapsing and some day we may be surprised by the discovery of Pacific Cultural intrusions into China.

Importance of the Anyang Culture.

In 1905 Rev. Frank H. Chalfaut and Mr. Samuel Couling secured from some Chinese dealer bone and tortoise shell fragments showing pictographic inscriptions. Some of them were deposited in the Shanghai Museum which received also sacrificial knives and other antiquities of the Shang dynasty (1776-1122 B.C.) from Mr. H. E. Gibson. Prof. James M. Menzies, a Canadian sinologist, working at the Chellow University, Shantung, also made a most valuable contribution to the study of Shang culture by his archaeological collections and his profound study of the pictographs on the "Oracle Bones." Lastly, Dr. Li Chi and his colleague of the Academia Sinica discovered and puplished volumes of reports on the priceless relics on Shang culture which is now definitely known to be the bed-rock of the classical Chinese culture starting with the Chou dynasty (1122-225 B.C.). The fascinating history of this early and coherent Chinese civilisation of second millennium B.C. has been brilliantly described by Dr. H. G. Creel of the University of Chicago in his *The Birth of China* (Jonathan Cape, London, 1936). Basing on his valuable study we give below a general summary of results regarding Shang civilization.

The Shang people who lived at Anyang in the 14th century B.C, offers. through their historical relics, evidences of their contact with the Western Asiatic as well as the Far Eastern Pacific culture. But the resultant civilisation of the Shang people is supposed by some scholars as that of an invading aristocracy from the West introducing a rare type of bronze technique. They may have no connection with their predecessors of the neolithic age, famous for their painted potteries. Mr. Liang Ssu-Yung, a ceramic expert, is definite about the fact that the Shang pottery technique is a continuation of that of the black pottery culture of an earlier epoch. Excavations have revealed several outline civilisation of the Shang people in the neighbourhood of their capital city and that they were building defensive walls which were a standard feature of Chinese culture in the Chou period. Although the Shang people were past masters in bronze casting, yet we find them using simultaneously stone utensils of the neolithic type, just as we find in the Indus Valley culture. Bronze being scarce was reserved for making weapons and ceremonial vessels. A large number of rectangular or semicircular stone knives have been found at Anyang which are not to be found in the Near East or in Europe. But they have been discovered in North Eastern Asia, in the land of the American Eskimos and even in South America. This, according to Dr. Creel, is "another of the links which bind the Shangs and Chinese culture to an ancient Pacific culture area." The Shang artisans carved ornaments from jade and other beautiful stones and also left many figurines of animals, birds and men. But they excelled in handling bone and shell materials often covered with finely carved designs like those found on bronzes. The painted pottery of the late neolithic period had vanished completely giving place to cruder Shang pottery, probably coming from the East, in marked contrast with the Western type of Yang Shao culture. The Shang pottery was baked in kilns and some show definite trace of a *glazed* surface and it is significant that almost every form that we find in Shang and later Chinese bronze vessels is found in the Anyang pottery.

We must always remember, however, that in the history of arts and crafts as recovered from ancient ruins like Shang tombs, some of the finest specimens in perishable materials are often lost beyond recognition. Dress-pieces, embroidery, textile designs and such things are lost for ever. Yet the chance discovery of mother-of-pearl-buttons oblige us to admit that the Shang people even in those remote days were highly fashionable in their sartorial make-up. We did not know whether they had music or songs till a small object carved from bone was excavated from a Shang tomb in 1935, which turned out to be a musical instrument. It was identified by Mr. Liang Ssu-Yung with *Hsuan,* sometimes called a Chinese ocarina. So by sheer good luck wall-paintings have been discovered in course of excavations of the tombs in 1934-35. Larger pieces of paintings that have been excavated intact show bright red, black and white colours. The motifs used in the paintings bear strong resemblance to those on the Shang bronzes. If more such pictorial documents come out, the early history of the Chinese paintings would have to be rewritten.

There is no doubt that the Shang were the real pioneers in many branches of minor arts which we supposed to have originated with the later Chou people who, like the Romans conquering the Greeks, were culturally conquered. In making of ornaments, utensils and in the carving of jade and precious stones as well as in fashioning the shells, the horns of cattle, the antlers of deer, the tusks of boar and elephant ivory, the Shang artisans were real experts. Even a profound sinologist like the late Dr. Berthold Laufer of the Field Museum of Chicago rarely ventured to go beyond the Chou period (1122-247 B. C.) in his splendid monographs on " Jade " (1912) and " Ivory in China" (1925). He was, however, one of the first to trace the continuity of the *elephant* symbol in the inscriptions on the archaic bronze vessels of the Shang and Chou dynasties. He also demonstrated that the existence of the elephant on Chinese soil could be proved conclusively by linguistic, pictographic, historical and archæological evidences. With the exception of their cousins, Tibetans, who called the animal " the bull of Nepal " (which they discovered through late contacts with Nepal), the Burmese, the Siamese, the Shan, the Ahom, the Mo so and the Angami Naga dialects derive the name of the elephant from its ancient Chinese designation.

Only a few years ago, scholars supposed that there were no Chinese sculpture before the Han period (206 B.C.—220 A.D.). Their theory was completely upset by the discovery of a fragment of a sculptured human figure, just as the discovery of the Mohenjo-Daro statutes revolutionised the theory of the origin of Indian sculpture propounded by many European scholars. The designs in the Shang sculpture are repeated in the bronzes of the same epoch and probably both stone carvers and the bronze casters were indebted to the expert wood-carvers whose works could not withstand the ravages of time. A few pieces of wood-carving, however, has been miraculously saved and were recently discovered on walls of the tombs with their beautiful and intricate patters, rarely naturalistic, tending to the grotesque, yet perfect in the technique of execution. Like the gorgeous painted pottery of the Yong Shao culture which were lost to the Shang people, the splendid sculpture of the latter vanished with the Shang regime and re-emerged after centuries in the sculpture of the Han epoch. A most interesting specimen to students of Indian sculpture is the discovery of the so-called " Ogre mask" or *Tao-Tieh* which is the nearest approach to the Indian *Kirtimukha*. Both have undoubted architectural significance.*

---

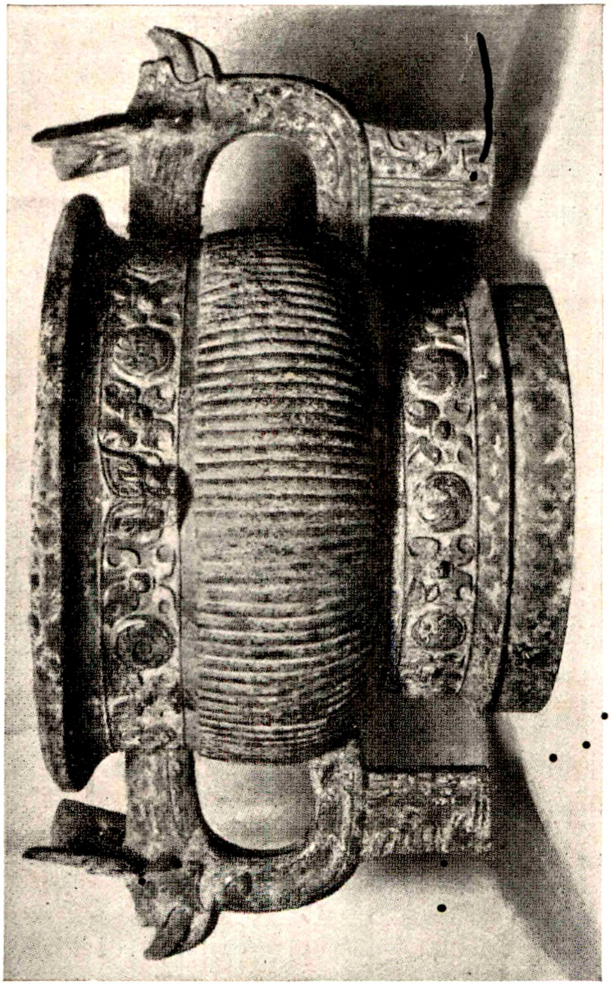
* In tracing its origin, Rostovtzeff remarked, " it has the form of an animal mask, consisting of a pair of eyes, a pair of ears, two horns and a crest. I have not the slightest doubt that what is meant is a horned lion-griffon, the most popular animal in the Persian art."—(The Animal Style in South Russia and China, 1929.)

But the noblest contributions of the Shang people to the art world were the incomparable bronzes. They were cast by the well-known *cireperdue* process and the National Research Institute at Anyang have discovered plenty of evidences to show that the smelting of bronze was practised there. The ores were imported from outside and some kind of blast furnace was probably employed. Even under such limitations, the Shang artisans could produce such superb specimens that " while a very few of the best leading craftsmen in Europe or America, aided by all resources of modern science and technology may be able to equal the casting of Shang bronze workers, they can do no better."

A very different problem confronts us when we think of linking this remarkable bronze industry of China with the bronze casting in other parts of the world. The immediate predecessors of the Shang people were the makers of the black pottery culture at Anyang, yet not a trace of bronze has been found there. It seems to be a finished industry without a previous history and it has led some to theorise that it was introduced by "invaders of the West." The painted pottery of the earlier epoch was apparently an intrusion from the West, arriving first and lingering longest in Kansu. But so far no big bronzes have come from outside but it was perfectly naturalised in China by the Shang peopl who used the patters and designs which are rarely known outside China.

Some scholars have detected resemblances between this art and designs discovered in the Pacific islands and among the Aztecs and Mayas and the North West Coast Indians. They all resemble in their use of isolated eyes as decorations. Many other affinities of the Pacific and Shang civilisation may gradually be discovered.

Thus the discoveries at the " Great City Shang " eulogised in the " Book of Poetry " of Chou epoch, furnish us with invaluable links connecting pre-historic China with the historic Chou culture. Like the Aryans of India following with a cruder material culture in the wake of the people of the Indus Valley civilisation, the Chou entered into alliance with a group of Western barbarians, the Ch'iong people who were often hunted down, enslaved or sacrificed like cattle by the Shang people. These under the leadership of the Chous, crushed the Shang power in 1122 B.C. No doubt the Chous assimilated a good deal of the culture of the Shang but they " were products of two distinct lines of cultural evolution with long separate histories."



A historic Chou Bronze

As long as a single brother of the Shang King were alive, his son could not inherit. But in the Chou regime the throne normally passed to the eldest son of the principal wife of the King. The Chou period is rich in literary as well as artistic monuments but it was by sheer good luck that archæological finds recently came to supplement our information. In 1932-33, eighty-six tombs were excavated in Hsun Hsien in Honan, a few miles to the North of the place reported to be the first capital of the Chous. The tombs were excavated by the National Research Institute and the Honan Archæological Research Association. Like the Shang tombs at Anyang they had been filled up with pounded earth and yet all but two of the tombs had been robbed. Grave robbers of China are professional rivals of archæologists and that is now some of the most valuable specimens of Chinese art and archælogy are found, alas, in the public and private collection of Europe and America. The tombs apparently belonged to some nobles and their consorts and as Mr. Kuo, the Director of the excavation, observed, valuable objects were buried with the dead in a fixed order: Chariots were buried in the south, armour in the east, weapons on the west and ritual vessels on the north. Many of the vessels were inscribed, serving as valuable epigraphic documents, helping to fix the dates of the objects. One branch of the house of Chou, the Wei rulers, appear to show a strong Shang influence and some of their bronze vessel might have passed as Shang productions. But while the motives are identical; the execution was very different. The subtly compound curves in Shang designs and its delicate traceries appear cruder and heavier in the Chou patterns. In some bronzes the Chou artisans showed great boldness and strength but they could not continue successfully the great Shang tradition which apparently died with the crushing of their spirit. The art of designs degenerated rapidly in the Chou period. But while the Chous were comparatively cruder people they had greater vitality and following the river Wei, they progressed east-ward to the Yellow River and to civilisation. They left a full and rich literature as against the fragmentary Oracle bones of the Shang people.

While the art products of the Chou people, specially their bronzes, are cruder yet they supply, as compared with the fragmentary bone inscriptions of the Shang, a most valuable collection of bronze inscriptions depicting various aspects of the life in the Western Chou period. A bell was made to preserve the bell-maker's genealogy, a code of criminal law was cast on a set of bronze vessels in early days. When in the later eastern Chou period the inscriptions became shorter, they were amplified by the rich harvest of contemporary literature ; I Ching or Book of Changes, a sorcerer's manual to foretell the future, the Shih Ching or Book of Poetry displaying both emotion and imagination, the I Li or Book of Etiquette and Ceremony, the Kuoyu or Discourses of the States and Shang Shu or the Classic Document which was written just after the conquest of the Shang. Their downfall was attributed to their inability to read history or to keep pace with time. That is why probably the Chou conquerors sedulously applied themselves to the study of history and to develop as early as 1000 B.C. a profound regard for and a sense of the value of history.

Before passing to a rapid survey of the monuments of the well-known historic dynasties of China, we should remember with gratitude the splendid services rendered by scientific explorers to the reconstruction of the vast historical background of the Chou and Shang cultures flourishing mainly in the second millennium B.C. If we are permitted to characterise Indian civilisation of the same epoch by the traditional nomenclatures, the Vedic and the Epic cultures, these appear to be contemporaries with the Shang and the Chou cultures. The parallelism is pushed further by a specialist like Dr. Creel who while discussing "The Gods of Shang" could not help comparing the early Chinese ritualism and its paraphernalia with the doctrine and symbolism of the Vedic and the post-Vedic sacrifices (*Vide The Birth of China*, pp. 182-83). His equation of *Shang-Ti* and *Brahman* is significant even from the point of view of parallel psychological evolution, if historical contact may be out of the question.

Going beyond the second millennium B.C. we find again China and India happily contributing most valuable and hitherto unsuspected monuments of art and archæology, reaching to the end of the fourth millennium B.C. In India we have discovered the Indus Valley civilisation with its bewildering variety and richness of cultural remains belonging to the pre-Aryan and the pre-Vedic strata of Indian culture. Here also we have discovered well developed scripts on seals which have been comparing with the Babylonian ones. But unfortunately we have so far not discovered any of their later or intermediate phases connecting these early scripts with the known Brahmi and Kharostri of the historic period. Here China is more fortunate than India in possessing her treasures of Oracle bone inscriptions directly leading to the well-known Chinese pictographs. However, the Aeneolithic pottery series of India as well as of China must necessarily be studied now on parallel lines as has been suggested by the brilliant researches of Dr. Anderson, Dr. Arne and other Swedish sinologists. The painted pottery of Yang Shao is generally admitted to be an intrusion from the West and the painted pottery finds from Sind and Beluchisthan also betray Western affinities supported by historic relations with Susa and Kish in ancient Iran and Babylon.

We are also on the eve of discovering and classifying a cruder pottery phase following the richly painted ceramics from Harappa, Mohenjo-Daro, Amri and Nal. In China distinctive sort of glossy black wheel-made pottery series have been discovered in Shantung (east of Tsinan-fu) excavated by the National Research Institute in 1930-31. This black pottery technique is now accepted to lead to Shang pottery which is a historical continuation of the older series. From Shantung to Honan there seems to have prevailed a " North-Eastern culture " (different, however, from the culture of Jehol, Fengtien, Kirin and Heilungkiang) which had the Li tripod as its symbol and which came into conflict with richer painted pottery traditions from the West. The Western tradition disappeared yielding place to the Eastern black pottery which triumphed with the Li tripod.

From these finds of the Aeneolithic or late Neolithic strata archaeologists both in China and in India must forge ahead and plunge deeper into the early Neolithic and Paleolithic layers. In that dim pre-historic past, China made recently a great contribution through her Peking Man, rivetting the attention of the world of antiquarians. The Sinanthropus has shown definite Mongoloid characteristics and he belongs to the early Paleolithic culture which, however, is followed by the culture of a late Paleolithic people who are Mongolian in physical type. Rather they resemble the Paleolithic Europeans They may have been wandering hoards marching by the land-routes to the sea as suggested by Widenreich. Excavations have definitely proved that not only the Ordos region to the North West but also the valley of the Yellow River between modern Shensi and Shansi were inhabited by Paleolithic Man.

In India, unfortunately, so far very little has been done to reconstruct the background of early Neolithic and Paleolithic cultures. The Yale University mission under Dr. De Terra working in the

Swalik ranges and in North Burma has already drawn our attention to this much neglected field explored by Dr. Panchanan Mitra, Prof. H. C. Dasgupta and a few other Indian Scholars. But in every step of the expansion of our studies along these lines, we must constantly refer to the discoveries in China and the Far East.

CHINA AND INDIA IN THE HISTORICAL PERIOD.

The problem of the first definite historical contact of China with India is very complicated, as I discovered while consulting the eminent French sinologist Paul Pelliot who gave me valuable suggestions relating to the appearance of the name China in the *Arthasastra* of Kautilya generally assigned to the Maurya period. Pelliot thinks that the Sanskrit form "China" can only be derived from the Chin dynasty (255-106 B.C.) founded by Sho Hwang Ti, a contemporary of Asoka. Dr. Laufer somewhat differs from Pelliot and is inclined to admit the possibility of earlier contacts. Laufer's book *Sino-Iranica* has opened our eyes to many unsuspected facts about China's contacts with the West—a line of investigation which has been carried further afield by Rostovtozeff in his *Iranians and Greeks in South Russia* (1922) and by Hirth in his *China and the Roman Orient.* However, there is little doubt today that from *Circa* third century B.C. to third century A.D., specially during the Han dynasty (206 B.C.—220 A.D.), India and China vigorously collaborated spiritually as well as culturally for Buddhism, which linked up the two great nations, was the vehicle of spiritual ideas as much as of artistic inspiration. What remains tantalizing and vague, however, is the striking resemblances in the literature of the two countries, specially in philosophy and political science of the pre-Han or late Chou period. The diplomatic mission of Chang Kien (130 B.C.) followed by the invitation of the Chinese emperors of the Han dynasty to the learned Indian Buddhist monks definitely prove that the cultural collaboration was in full swing and it was carried on gloriously by the Wei (Turkish), the Tang, the Sung and the Yuan (Mongol) dynasties. Dr. Laufer's *Chinese Pottery of the Han Dynasty* opened a new vista just as Ed. Chavennes gave us his archaeological findings of inestimable worth.

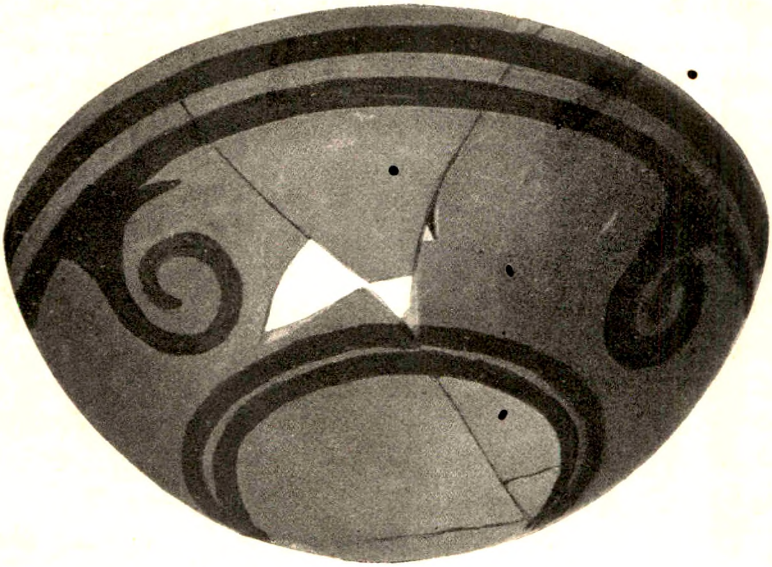
Two outstanding branches of arts: Sculpture and Painting, which developed under Sino-Indian collaboration have been discussed by hosts of scholars, Okakura and Omura, Fennollosa and Laurence Binyon, amongst others. Study along these lines have been much faciliated by two standard works: *Chinese Sculpture* by Osvald Siren (1925) and *Chinese Painting* by Arthur Waley (1923). Both are sumptuously illustrated and discuss the documents historically from the Han to the Yuan dynasty. Two occidental periodicals, the *T'oung Pao* and the *Ostasiatische Zeitschrift* and the splendid Japanese art journal *Kokka* have published monographs, notes and artistic reproductions of outstanding merit which are too numerous to be mentioned. The British and the American school of sinologists are equally active in collecting and discussing Chinese artistic documents. A select list will be appended at the end of this section. But one must always remember that well printed books are getting out of date from year to year with the new discoveries in the field and intensive analysis of the documents. Publications by Japanese scholars, unless translated into European language, necessarily remain outside our notice.

Through our discussions on ancient Chinese bronzes, on bones, ivory or stone-carvings, we have been trying to supply the positive background of the Fine Arts of China flourishing from the early Han to the last Manchu empire. The various stages of the classical and the medieval Chinese art extending over 2,000 years, have been surveyed more or less thoroughly by well-known scholars who will be mentioned in the select bibliography at the end of our section on Japan. For, as it is well-known, in spite of occasional explosions of hostility (specially since the Sino-Japanese war to the China Emergency of our days) Japanese collectors and connoisseurs, publishers and scholars have done more than any other group to preserve, popularise and interpret Chinese art, specially Chinese painting. The renowned author of the *Epoch of Chinese and Japanese Art*, Enest Fenollosa, discovered that vetern Japanese art critic Okakura Kakuzo and their happy collaboration made it possible for Boston Museum of Fine Arts (as we have discussed in *Art and Archaeology Abroad*) to develop that splendid collection of Sino-Japanese art specimens. Okakura's *Ideals of the East* and his *Book on Tea* opened a new horizon of art appreciation with the opening of the 20th century and very soon we find European scholars like Giles, Hirth and Chavannes attacking the problems of Chinese art history with rare thoroughness and understanding. Chavannes inspired a group of French sinologists and art critics like Petrucci and Pelliot.

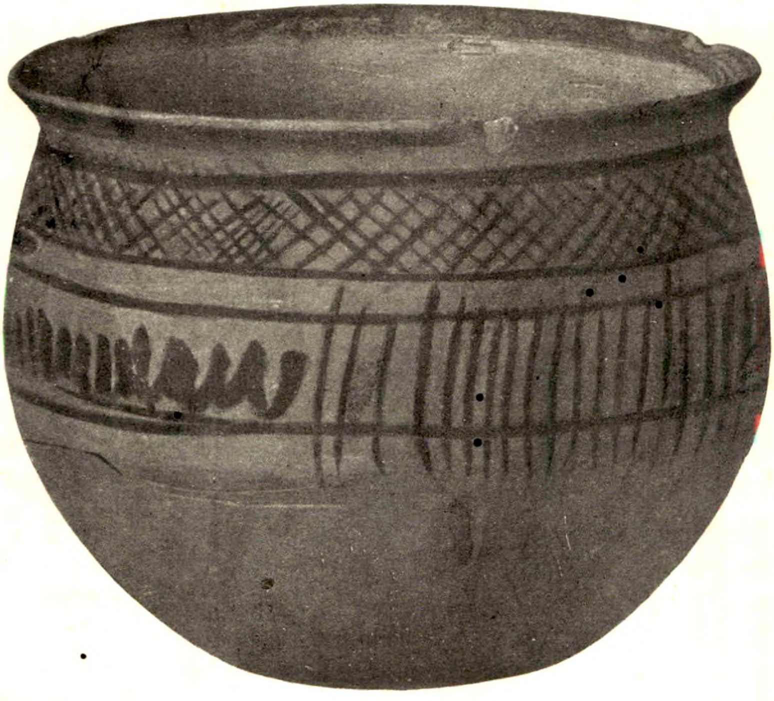
The splendid documentation of *Ars Asiatica* opened its series with a volume on the Chinese paintings at the Cernuschi Museum of Paris (1912). Chavannes lived to see the publication of Petrucci's *Encyclopaedia of Chinese Paintings* (1918), an annotated translation of *Chieh-Tzu-Yuan Hua Chuan*, a 17th century treatise on the technique of painting. When I reached Paris after the World War, Chavannes was no more but his memory and inspiration were felt everywhere, specially because I had the privilege of working with Prof. Sylvain Levi and Paul Pelliot who were intimate friends and collaborators of Chavannes. Pelliot was publishing his portfolios on Tuen Huang, the grotto of the Thousand Buddhas and over and above his profound researches into Tibetan and Mongolian records, he was publishing incisive studies helping to elucidate so many difficult problems of Chinese art and archaeology.

In 1923 he published in *Toung Pao* his " Notes on some artists of the Six Dynasties and of the T'ang " and very soon in the *Journal Asiatique* (1923, Vol. CCII) he published his article on the " Statues in dry lacquer in the ancient Chinese Art." Ever since the days when he was a young officer in the French Army in China during the Boxer troubles, Prof. Pelliot has been serving the cause of Chinese culture indefatigably and " Pelliot Collection " could be seen in the Museum of Hanoi (French Indo-China)," in the Louvre Gallery and in the Musee Guimet of Paris. In the same group I came to know some eminent lovers of Asiatic Art· Foucher and Hackin, Victor Goloubew and Serge Elisiciff, a renowned authority in Japanese painting.

Meanwhile the German school backed by the Prussian Academy were publishing valuable monographs specially on the Buddhist ruins and frescoes of Chinese Turkisthan. Grunwedel's *Mythology of Buddhism in Tibet and in Mongolia* was published as early as 1900 and he was followed by von Le Coq, Muller Cohn, Kummel and others enriching our knowledge of Chinese Art. The British school made also substantial contribution through the discoveries and publications of Sir Aurel Stein always connected with the Archaeological Survey of India which has set up a special central Asian Museum at Delhi to house the " Stein Collection." Another outstanding English critic of Far Eastern Art, in fact its poetic interpreter and historian, is Laurence Biniyon. He opened with a volume on *Painting in the Far East*, he edited the pictorial documents from Tuen Huang



Stone Age Pottery from Honan



Stone Age Pottery from the province of Honan, China brought by Stein and recently he delivered profound addresses on the Aesthetics of Oriental Art before the University of Harvard which has published his stimulating lectures as *Man in Asian Art.* Arthur Waley of the British Museum was the first to handle the history of Chinese painting with reference to original Chinese texts and what an untold treasure of art criticism lies embedded in the original Chinese texts and commentaries have been shown by lovers of Chinese art like Siren and Ferguesson.

Visiting China in 1924, in the company of our national Poet Tagore and of our great painter Nandalal Bose, I had the privilege of being introduced to over so many groups of indegenous Chinese artists and art critics, many of whom could not speak English and who were interpreted by our late lamented friend, the Chinese poet Su Tsumo. Amidst a veritable invasion of foreign trinkets and ideologies which jarred on our nerves, we felt the touch of good old China whenever we had the privilege of communicating with her great sons like Liang Chi Chao and Hu Shih. I shall also remember with gratitude in this connection the fraternal co-operation offered by our esteemed friend Dr. Li Chi (of the Academia Sinica, founded after our departure). He was my friend, philosopher and guide while I set out with Nandalal Bose from Peking to visit the various historic sites and pilgrimages of Chinese Buddhism. While visiting the various collections and temples of Peking, we discussed now and then of pre-historic China but we never dreamed that within a few miles from our Peking lodge will be discovered the remains of the earliest Man of Asia traced so far. While passing through Shantung we waved our respectful salutations to the venerable Confucius. But I never suspected that the black pottery culture of Neolithic China will be dug out from the soil we were treading. As we passed through Shansi, we remember its wonderful Buddhist caves of Yuang Kan but knew little of the other antiquities. Approaching the Huang Ho Valley, the craddle of the Chinese race, we visited the first Buddhist temple erected in China, the Paimassu or white-horse temple at Lo Yang and also the graved rock cut shrines and sculptures of Lung-men. We passed Anyang on the way little suspecting that my learned friend, Dr. Li Chi will start digging right there a few year later and will help reconstructing the ground history of the Shang empire. On our way back we stopped for a while at Kaifeng where the local University offered its hospitality and requested me to lecture on India and China. The local Museum of Kaifeng had just acquired a series of remarkable bronze vessels of the Chou period.

Thus the pre-historic and the historic, the classical and the medieval in Chinese art and culture entered into our being as were led from site to site, monument to monument, revealing through a flash of intuition, as it were, the Eternal China. Sometimes she was great, sometimes degraded, but she never failed to suggest that there was an inexhautible vitality which will triumph over occasional lapses and temporary degradations. China supplied us with some of the most valuable tools of human material progress. She has given us also a literature, a philosophy and an art which will survive the shocks of history and will be cherished as the permanent heritage of humanity. It was China and her culture that civilised Korea and Manchuria and through which regions Japan derived some of the permanent elements of her spiritual and artistic life. This would form the subject of the next section.

EARLY ANNALS OF THE CALCUTTA UNIVERSITY II.*

1859-66

A. P. DASGUPTA.

A. CHANGES IN REGULATIONS

THE first regulations of the University framed in 1857 had scarcely been in operation for two years when it was felt that some changes were required, "especially changes tending to render these rules more flexible by empowering the Syndicate to order the times and subjects of examination." On the proposal of the Vice-Chancellor the Syndicate resolved on the 1st January, 1859 that Mr. Beadon and the Registrar be requested to draft a revised code of the Bye-Laws and Regulations of the University.

While this work was in progress the Registrar received a communication, dated the 16th April, 1859 from the Secretary to the Government of India forwarding a copy of the Bye-Laws and Regulations prepared by the University of Bombay for the consideration of the Senate of the Calcutta University with a view to the adoption of those portions of the Bombay scheme which might be deemed to be improvements upon the existing regulations of this University. It was pointed out that "in minor matters it does not appear to His Excellency the Governor General in Council that uniformity in the three Universities is essential, but in the very important matter of standards for the several degrees, His Excellency in Council does not consider that any substantial differences should be permitted to obtain. In the despatch of the Hon'ble the Court of Directors, dated the 15th of August last, in which they reviewed and signified their approval of the scheme prepared by the University committee in Calcutta, the necessity of securing a general uniformity in the Universities of India was expressly recognised, especially, it was added, in regard to the degree of acquirement required as the condition of academical distinctions."

The Syndicate considered this letter on the 7th May, 1859 and resolved,

---

* The first article of this series appeard in the Calcutta Review June (?) 1937.

"1. That the Regulations of the Bombay University relating to the faculties of Arts, Law, Medicine and Civil Engineering, be referred to those faculties respectively for their consideration with reference to the foregoing letter.

"2. That the Faculty of Arts be requested to consider the revised Code of Bye-Laws and Regulations, the preparation of which had been referred to a sub-committee of the Syndicate and at the same time to take into consideration the Bye-Laws of the Bombay University."

The Regulations of the Madras University were also included in the enquiry as the Government had expressed the opinion that there should be no important differences in the standards for degrees in the three Universities.

On the 5th August, 1859 the Faculty of Arts met to consider the Bye-Laws and Regulations. The Bombay University had adopted the title "Dean" for the President of a Faculty. This was considered "an unsuitable title for an officer of this University" on the ground that "Dean in the English Univesities is the title of an officer of discipline, whose duty it is to look after the moral conduct of the students." Similarly the word "Matriculation" adopted by the Bombay Senate "as the recognised academical expression" was not recommended. The Faculty of Arts further resolved "that with reference to the remarks made by the Bombay Senate on the Entrance standard of the Calcutta University, the Faculty have not thought it necessary to make any important change."

On the 8th August, 1859 the question of altering the Regulations came up before the Faculty of Civil Engineering. The Faculty of Civil Engineering found that their Faculty "was likely to remain a dead letter on the books of the University." The only degree given in this Faculty was that of Master of Civil Engeneering and "was placed in a position, which rendered it unattainable to the great majority of students who studied engineering in the affiliated College of Civil Engineering." Candidates for this degree were required to be graduates in Arts, to attain to a very high professional standard and to have been engaged for at least two years in the actual practice of engineering. Students consequently took only the professional certificate given by the affiliated institution and made no attempt to obtain the Engineering degree of this University. "The Faculty of Civil Engineering considering themselves bound to provide an examination attainable by the students of their affiliated College and being reluctant to lower the standard for the degree of Master of Civil Engineering, so as to make it a mere professional test, recommended the establishment of a lower degree in Civil Engineering. The Faculty resolved "that the Faculty of Arts be informed that the establishment of a lower degree in Civil Engineering, to correspond generally to the Degree of Licentiate in Medicine and Surgery, is in contemplation, and that it appears to the Faculty desirable that candidates for this degree should not be compelled to graduate in Arts, at the same time they consider that to have merely passed the Entrance Examination, as is required for the Degree of Licentiate in Medicine and Surgery, is not a sufficient evidence of a liberal education to warrant the Faculty in dispensing altogether with a second examination in Arts.

"The Madras Senate do not require candidates for their lower degree in Engineering to be graduate in Arts; but as evidence of a liberal education, they introduce amongst the subjects for the lower degree a large portion of the B. A. degree course. The Faculty might adopt a similar plan here; but it appears to them that doing so would be encroaching on the duties of the Arts Faculty, and, as involving a double set of Examiners in Arts, might be difficult to carry out. They consider that the requirements of the case would be met, if the Faculty of Arts were to establish for the benefit of professional students an examination embracing a lower range of subjects than the present B.A. course, and to be competed for two years after entering the University.

"It may at the same time be worthy of consideration whether such an examination might not be made compulsory on all graduates, and so make the degree of B.A. to consist of a first and second examination."

"The Faculty observe that, such a scheme has been adopted in the recent changes by the London University, and they have reason to believe that it would be a desirable alteration here. It appears to them questionable, whether the present system, which required an interval of three years to elapse between the Entrance and the Degree examinations, is so conducive to the advancement of education, as if this period were broken by an intermediate examination. They also think that the first examination on a lower range of subjects would encourage a larger number of candidates to come forward to the B.A. degree examination, the first examination enabling them to try their powers, and those who passed it would be encouraged to go forward to the second and more important examination."

The Faculty of Arts meeting on the 12th August, 1859 recommended to the Syndicate "the appointment of an additional examination in Arts as suggested by the Faculty of Civil Engineering. The reasons given for this change appear to the Faculty sufficiently clear, to render it unnecessary for them to add much more than their full concurrence in the proposed scheme. They desire however to point out to the Syndicate, that it is not contemplated to lower or to raise the standard for the degree of Bachelor of Arts. The object is merely to distribute a very extensive course of study over two examinations and it is thought that the change will lead in a few years to a higher degree of proficiency in all subjects. In recommending it, the Faculty have had in view the wishes of the Hon'ble Court as expressed in the educational despatch of July, 1854, *viz.*, that in framing the Regulations of the Indian Universities, the London University should be taken as a general model. The Faculty observe that within the last year, the Senate of the London University have remodelled their Regulations in Arts, and have adopted two Examinations for the B. A. Degree, much on the same principle as the scheme now proposed by the Faculty, for the approval of the Syndicate. The Faculty consider that, if an interval of three years without any examination between the Entrance and Degree, be considered by the Senate of the London University too long, the same reason applies with much more force to this University, where there is, generally, an interval of four years between those examinations, and where the state of education is so much lower than it is in England."

The Faculty further resolved that "they strongly recommend that no change be made in the standard for the degree of B. A. in consequence of the alterations proposed by the Senate of the Bombay Univesity. The Faculty consider that the standard now in force in this University, is that best suited for the requirements of education in India. It was originally proposed after much consideration by the Sub-Committee, appointed to prepare, in correspondence with the local governments, a general scheme for the Indian Universities; and was clearly based on the wishes of the Hon'ble Court who pointed out, in their educational despatch of July, 1854, that academical degrees were to be the evidence of a regular and liberal course of education.

"The Faculty suppose that the object aimed at by the Bombay Senate is to lower the standard for the degree considerably below that now in force ; they infer such to be their intention as well from a consideration of the revised Regulations proposed, as from their statement 'that in the present state of education in Western India, it would be injurious to College students to lead them to endeavour to meet the requirements of so multifarious a standard as the present.' The Faculty are strongly opposed to any attempt to lower the standard for degree to the present level of education in India. It appears to them that the duty of the Universities is to legislate more for the future than the present, and that, in adopting the English title for their degrees, they are bound to fix, such reasonable standards as will place those who, attain them, as nearly as possible, on a level with the corresponding graduates of the English Universities. That education is low in Western India, as it is also here, is matter for regret, but no valid reason for depreciating the value of the degrees by lowering them to meet the present requirements of the native students. It rather appears to the Faculty the strongest argument against doing so. Were such the case, the Colleges and Schools through out the country would have no reason for advancing their students beyond the present very low position, whereas, on the contrary, a higher standard, by offering worthy objects of emulation, must necessarily advance education for many years to come. Few may obtain degrees, and none may attain to Honour; still in the end, the state of education in India must be much higher than it could possibly be, if, from the commencement, the Universities of India were to rest content with mediocrity.

" The Senate of the Madras University appear, from the first, to have adopted a standard for their degrees considerably below that recommended by the Sub-Committee, and which is now in force in Calcutta and Bombay ; and even lower than that now proposed by the Senate of Bombay....... The Faculty cannot suppose that education has made so little progress in Southern India that candidates for degrees are unable to come up to the same standard as that adopted in Calcutta. If such be the case they consider that it would be more becoming for the University to withhold its degrees till education is more advanced rather than confer time-honoured distinctions on persons who have no just right to possess them.

" The Faculty, holding this opinion, cannot recommend any alteration in the existing standards so as to assimilate them, in any way, to those in force at Madras." The Faculty of Medicine were however of opinion that so far as the standards for the degrees in Medicine was concerned there was "no substantial differences between this University and those of Madras and Bombay." They did not therefore think it necessary to recommend any alterations in consequence of the remarks made by the Bombay University.

On the 27th August, 1859 the Syndicate resolved that they "cordially concur" in the recommendations of the Faculties of Arts and Civil Engineering that the existing E.A. examination should be split up into two examinations and ordered that "the first be called the First Examination and the second the B.A. Examination."

At this stage the Officiating Director of Public Instruction, Lower Provinces, addressed the University pointing out that if graduation in Arts was not to be a condition of obtaining degrees in Engineering and Medicine, it should not remain so for the degree in Law. Many of the students of the Law department of the Presidency College had no intention to take the B.L. degree. They had taken admission without passing the Entrance or the B.A. because their object was to obtain only the college diploma which entitled them to the same privilege to practise in the sadar and mofussil courts as a B.L. It was necessary in the interest of legal education in the province that this college examination should be abolished and a more easily accessible degree in Law be instituted by the University. The Syndicate (5th September, 1859) referred the matter to the Faculty of Law with the recommendations that "a degree in Law, lower than that of B.L. and corresponding generally to the degree of Licentiate which now exists in Medicine, and to the proposed new degree in Civil Engineering, be established. The Syndicate are apprehensive that if it be a condition to the attainment of the lowest degree in Law that the students, before seriously commencing their Law studies, shall have devoted to the study of Arts the time (four years) necessary to enable them to attain the B.A. degree, many youths who might otherwise attain a certain proficiency in Law studies, will be deterred from entering at all upon the University course of Law, and will either forego all connection with the University or will devote themselves to those professional branches of University studies which do not impose upon candidates, for degrees therein, the condition of a degree in Arts, and therefore offer greater temptation to students to enter upon them. At the same time the Syndicate consider, in conformity with the principle already laid down by the Senate and the Government, that no degree, even of the lowest kind, should be conferred by the University in any of the special branches of study, unless it is assured that the candidate has shown that he has received a liberal general education. The Entrance examination in Arts does not appear to the Syndicate to afford a sufficient test of such an education....... But it appears to the Syndicate that the intermediate or first examination in Arts, now proposed to be established, will afford the requisite test of a liberal education.........and that upon passing that examination, they should be admitted to an inferior degree in Law which may be designated the degree of Licentiate in Law." Within a few days of those deliberations the College examination for Law students was abolished by order of the Lieutenant Governor of Bengal (Office Memo. No. 424, dated the 23rd September, 1859, from the Junior Secretary to the Goverument of Bengal, forwarding copy of letter addressed to the Officiating Director of Public Instruction, Lower Provinces). "The Lieutenant Governor," it was added in a subsequent communication to the Director of Public Instruction, "trusts that the plan of an intermediate examination and degree as Licentiate which he is glad to learn is now under the consideration of the Senate, will remove all difficulties and will enable the Education Department to meet the reasonable claims of its Law students without acting in a sense contrary to the University system."

Success at the proposed First Examination in Arts was thus to be the passport to lower degrees in the professional faculties of Engineering and Law. That it should also be so for the Licentiate in Medicine was felt by the Syndicate which requested the Faculty of Medicine to consider "whether candidates for their lower degree in Medicine, should not be required to exhibit evidence of a liberal education somewhat higher than that what is afforded by passing the Entrance examination only, and suggest to the Faculty whether such candidates might not, with advantage, be required to have passed the First Examinatian in Arts."

The Faculty of Law (7th September, 1859) adopted the recommendation of the Syndicate and drew up the regulations for the proposed degree of Licentiate in Law. At the same time they recommended a new degree, that of Doctor of Law. No special examination, was to be held but any person who passed the B.L. Honour Examination in at least four of the seven optional subjects was to be entitled to the Degree of Doctor of Law. The Syndicate approved the resolutions of the Faculty on the 12th September, 1859.

The Faculty of Medicine (9th September, 1859), on the other hand, reported to the Syndicate that "they consider it would be injurious to the cause of medical education in Bengal to require from candidates for the degree of Licentiate in Medicine and Surgery, any higher qualification in Arts than a certificate of having passed the Entrance examination. The Faculty fully concur with the Syndicate in the great advantage of raising the standard of a liberal education amongst those men who come forward for degrees in Medicine, but for the present, they are of opinion that to do so by the means proposed,......would tend to render degrees in this Faculty practically unattainable. .... Even now when commencing at 16 years of age, there is some difficulty in inducing them to remain for five years at the Medical College ; but should they be prevented from entering on Medical Studies until they had attained the age of 18, the inducements to secure an early competency would weigh with them against every other consideration ; they would seek some other calling and the practical result would be to leave the Medical College without students." The Syndicate adopted the report of the Faculty of Medicine without protest.

The new regulations proposed by the Faculties and adopted by the Syndicate were considered by the Senate in three sittings—on the 14th, 18th and 21st January, 1860—and duly approved. The Senate in submitting to the Government of India their report on the Bombay Regulations together with the amended code of Bye-Laws and Regulations which had been recommended for this University remarked that they had "not observed any material difference in the standards for degrees in force at the Indian Universities, except in the Faculties of Arts and Civil Engineering. The B.A. degree standard appears to be considerably higher at the Calcutta University than at either of the Universities of Madras or Bombay. The Senate are of opinion that the Calcutta standard is best suited for the requirements of education in India, and they strongly recommend that no alterations be made which would lower it to the standard of the other Universities." The new examinations and degrees recommended were then explained in detail and reasons assigned for their adoption. It was pointed out that " under section XI of the Act of Incorporation of the University, the Senate does not appear to have the power, even with the sanction of the executive government, of conferring any degrees, except those specified in that section, *viz.*, those of Bachelor of Arts, Master of Arts, Bachelor of Laws, Licentiate of Medicine, Doctor of Medicine and Master of Civil Engineering. In case, therefore, His Excellency in Council shall be pleased to sanction the creation of the new degrees of Licentiate in Law, Doctor of Law, and Licentiate of Civil Engineering, it will be desirable that an application be made to the Legislative Council to pass a further act expressly empowering the University to confer such degrees, or such other degrees as the Senate, with the approval of the Governor General in Council, shall from time to time appoint."

The sanction of the Government of India to the changes and additions in the Bye-Laws and Regulations proposed by the University were conveyed in their letter of the 28th March, 1860. The University was requested to submit the draft of a legislative enactment to allow the governing bodies of the three Universities the additional powers to confer such degrees as they decided on with the approval of the Governor-General in Council. It was further added that " a copy of your report and its enclosures will be communicated to the governments of Bombay and Madras, for the information of the Senates of the Universities at those presidencies. The power of finally sanctioning the Bye-Laws of those Universities is, however, vested by law in the local governments, and the President in Council does not think it necessary to seek to influence the course which the local governments may take upon a perusal of your report, not deeming it an object of paramount importance to secure a more perfect uniformity in the Regulations and Bye-Laws of the three Universities than already exists, or than, in the case of Bombay, has been proposed."

It has not been possible here to examine the changes thus brought about in the Regulations in all their details. We cannot however pass on to other topics without referring to the change in the status of Indian Languages that was brought about. Under the first regulations questions on History and Geography, Mathematics and Natural Philosophy could be answered in Bengali, Hindi and Urdu. This option was now withdrawn. Certain Deputy Inspectors and Head Masters prayed to the Syndicate to reconsider the matter. The

Syndicate (5th January, 1861) resolved "that the memorialists be informed that the Vice-Chancellor and Syndicate regret their inability to meet their wishes ; the rule to which they refer was framed during the past year, after a very full consideration by the Faculty of Arts ; it does not come into force until the next examination, and they consider it would be premature to ask the Faculty to make any alteration until they are in a position to judge of its practical working."

(To be continued.)

LIBRARIES IN BENGAL : PRESENT AND FUTURE

NIHAR-RANJAN RAY, M.A. (CAL.), D.LETT. & Phil. (LEID.),
DIP. LIB. (LOND.)

I AM deeply sensible of the honour you have done me by kindly electing me to preside over this session of the Bengal Library Conference. Without wasting words on the customary expression of thanks and humble submissions on occasions such as this, I would only say, I accept the singular honour humbly and respectfully, in the name of the profession which I have the pride and privilege to belong to. I claim to carry no weight of age nor of social dignity or academic distinction ; I am far too conscious that I am here as one of the humblest representatives of those who claim to serve the cause of education and culture through one of the most potent and powerful agencies of modern cultural, educational and intellectual progress, I mean, libraries.

What are you aiming at, what is this library movement, speeches, conferences, what are all these about ?—my friends, and many of them, who by our ordinary standard, are supposed to be educated, intelligent and cultured, ask in innocent amazement. I am not surprised, far less annoyed. When the Australian Council for Educational Research, which is endowed by the Carnegie Corporation of New York, issued the Report on "Australian Libraries" in 1935, the "intellectual destitution" of the Australian people was revealed, so admits a recent note issued by the executive of the Education Research Council. Unfortunately we are not favoured by a Carnegie Corporatton endowment, nor our authorities have any inclination or imagination to finance a survey of our library provisions. The Bengal Library Association have been able to touch a fringe of this work, and what little we have been able to do in this respect, has revealed to us our "intellectual destitution," and we have submitted from time to time, calmly, clearly and politely that in an essential part of our educational equipment we rank far below not only of western countries, but even of such oriental countries as Japan, China, Turkey and Egypt, and such infant countries as Australia and New Zealand. It is true that a free library movement to be successful in all its implications must be broadbased on a wide, universal, free and compulsory primary education but when we consider that even in our existing schools, colleges, universities, academies and institutions, and in big cities swarming with people of all ranks and professions, library provisions are hopelessly and miserably inadequate we cannot resist the impression that a recognition of libraries as agencies of education and culture is yet to dawn on our civic, educational and public authorities. While all other countries have made, and are rapidly making considerable progress in providing well-equipped well-administered institutional and free public libraries, we have accomplished almost nothing. I am not speaking of the illiterate masses of our country, for, mass education, to our utter disgrace, is yet unknown amongst us, but even our schooled and educated people have had no contact with a progressive and complete library system and know nothing of its functions or facilities.

It is almost pathetic to observe the complacent attitude with which educational institutions, public and local authorities exhibit wretched little rooms called libraries with an irregular array of closed shelves which have long since become cemeteries of old and forgotten books, and the so-called librarian staring in blank innocence at the questioning investigator. How could he help ? He is innocent of anything called library planning, book-selection, budget-proportions, needs and requirements of his clientele, book classification or cataloguing, and perhaps he has never heard of reference and bibliographical work or information service.

The much too common idea that libraries are commodious and comfortable buildings where a few would-be-intellectuals waste their time reading high class if not high brow literature, when they would be better employed elsewhere, is the kind of idea which is all too prevalent. And so long as it is so, the library movement shall have hardly any future. Countries with any pretensions to be called civilised and progressive are rapidly developing adequate library services for their people, not as luxuries, but because they have come to realise that they are essential to progress, to prepare and sustain them in their struggle for existence. To bring about this essential realisation is the first aim of all others that we stand for.

Not only is the trained librarian essential to survey the book needs of the people but is still more indispensable in the subsequent management of the library service. If it is recognised that libraries have their place as a part of a nation's or a community's provision of educational opportunities, they can no longer be regarded merely as repositories for books nor can librarians any longer remain content to be merely 'keepers' of books. Books do not circulate themselves ; the chief function of the librarian is to see to it that books do circulate and if a librarian do not know how to see to it, it is as good as his not being there.

Schooling whether in the elementary or in the secondary standard as in our country, and as a matter of that in all countries, has its own limitations. It was at one time thought that the world would be saved by imparting literacy and training in a certain syllabus in schools. This view did not work, for it tended to preserve the *status quo* by an education for a static society. To-day education is recognised as a life-long process and cannot, or should not, be brought to a close by examinations and the conferment of diplomas and certificates. Building up of a nation to-day depends on the recognition by the public of libraries as educational institutions which continue informally the work begun formally in schools and continued in colleges and universities it depends on the cultivation of right attitudes and a proper sensitiveness to the need. It is not enough to train students to read the printed page. What is needed is to train them to read with discrimination and understanding, to cultivate the inquiring mind which is something that our formal education cannot achieve. It is through this and nothing else that the demand for use of libraries can be aroused.

The development of libraries is a part of the progressive development of education in a progressive society ; libraries mean much more than buildings or rooms for the keeping of books and since their purpose is educational and cultural, those in charge of them must have that training which will enable them to continue the work of the schools and colleges as guides and advisers. The properly trained librarian will not fail to seize every opportunity of close co-operation with all other institutions for informal education—adult education, education of the illiterate, broadcasting and even moving pictures. It is only then that libraries can assume its rightful place as an agency for the adaptation of culture to the changing world in which we live, and for the developments of that intelligence and insight into the social, political and economic problems which alone can make the preservation of a progressive society possible.

* * *

If that be our aim, and our aim is nothing short of that, how are we going to achieve it ? We have in the province now quite a fair number of libraries of all sorts and varieties and their number is not far below the proportion of literacy, in the province. Besides school and college libraries which are provided for in accordance with the school and college codes of Calcutta University, there are small urban and rural libraries distributed all over the province. But all these are called libraries merely by courtesy. In a lecture delivered before the Calcutta Rotarians I pointed out that even in our metropolis the large majority of libraries receiving grants from the Corporation of Calcutta were libraries merely in name and that the municipal authorities were pursuing a policy of aimless drift. It is obvious that under the circumstances our first step should be to improve these already existing libraries by impressing on the library authorities the immediate need of improvement if they are intended at all to serve any real purpose.

I shall first take up the question of school and college libraries which are under the control more or less of one or more central organisation or organisations. I do not propose to go into the details of the steps that are necessary to improve the conditions and requirements of these libraries, as you shall have an opportunity to discuss them in a more elaborate manner at this Conference, but I cannot help laying down the main principles on which any proposal for reorganisation should be based.

Under the existing school and college codes each school and college is required to maintain a library, and respective inspectors are expected to see that a certain standard of library provisions is maintained. Allow me to submit at once that the standard is miserably low and is laid down almost in ignorance of what a school and college library should aim at. Of course these libraries must provide for their own syllabuses of studies, but they are expected to provide much more than this, if the education they aim at is to have any purpose and significance at all. They must be in a position to build up first, a reading habit, second, a library consciousness and third, and the most important, a spirit of inquiry amongst students. Our existing school and college libraries do none of these. In fact they are, by their planning and equipment, not in a position to do any of these. Our school and college authorities have not given their libraries the due place they deserve. Often the libraries are housed in the darkest and dampest halls and rooms, book provisions are most inadequate, books are selected and purchased without any aim or process, administration is run on more or less traditional methods, catalogues are most inadequate and unscientific, hours are so crowded and syllabuses so heavy that students have no time, nor are they encouraged to use the library which is most uninviting, and the librarian who is nothing better than a mere clerk cannot give any advice or guidance to the readers. Obviously the first step towards improvement should be to have trained librarians with good general education and with status, powers and pay of teachers and lecturers, as the case may be, placed in charge of libraries, rooms, halls and equipments of which have been planned and designed for the purpose. What is needed is first of all a change in the outlook of our school and college authorities, and the rest, with a trained librarian at the head of affairs, are sure to follow. The question of finance which comes readily to our authorities seems more to reflect their own traditional ignorance of the functions and facilities of a well-organised library than a real handicap. If our authorities think it essential to make provision for class rooms and laboratories it is no excuse why they should not think it equally essential to make similar provisions for libraries ; if they can pay teachers there is no reason why they should not think it necessary to similarly pay librarians as well ; if they think that tuition and lectures are essential it is difficult to understand why they should not think of adequate book provisions and necessary library equipments as equally essential. It is almost ridiculous to hold, as many of our school and college authorities do even now, that libraries and librarians have an insignificant part to play in the education imparted by schools and colleges, or how is it that even where trained and qualified librarians are available, authorities insist that they should work under the guidance and at the dictation of men knowing nothing of libraries and librarianship !

Here is therefore an important item of work for the Bengal library Association. It is not merely to help to change the outlook of the authorities concerned ; more important it is to prepare schemes workable within the limited resources at the disposal of our schools and colleges and get round the respective authorities to put them into effect. It will be for us to demonstrate that it is not so much a question of finance as it is of our traditional apathy towards and distrust of progressive measures. Happily for us, a first step towards improving our college libraries is now under consideration of the authorities of Calcutta

University. At the invitation of the University, I submitted sometime ago, the draft of an abridged cataloguing code and a code of library administration for uniform adoption by all colleges and institutions of collegiate standard affiliated to the University of Calcutta. I also submitted a scheme for instituting, at least as a temporary measure, a diploma course of training in librarianship, mainly with a view to train college librarians, under the auspices of the University. It would be possible under the scheme to have trained librarians and library assistants in all our college libraries in about five or six years' time, and provided the libraries are prepared to follow the administrative code referred to above, we may look forward to a date not very distant when we shall have a fairly good college-library service throughout the province. But all depend on the attitude the University proposes to take towards the scheme and on how they are finally adopted. We can only hope for the best. I wish some such steps were taken by our school authorities as well. The future of secondary education in our province is now on the legislative anvil, and nobody knows who are going to control its destinies ; but whoever does it must recognise that any scheme or proposal for reform of our secondary education must take into consideration the question of school libraries as one of its most important items. In a sense, planning and administering a school library is often more difficult than those of college and other adult libraries owing to gradations involved n the composition of a school clientele. But that is a matter of detail which can best be tackled by teachers and librarians putting their heads together.

Primary education in rural and small urban areas is getting a slow start in some parts of our country, and it is just the time when those in authority should also start thinking of having a small and modest children's library attached to each school. These children's libraries should consist of a very small number of well-chosen illustrated books, but more of illustrations, charts, local maps and diagrams and some items of indoor games, to be read and used by the teacher along with the boys and girls. In those city and municipal areas where local authorities have already taken up primary education as one of their civic duties, as in Calcutta and Chittagong, a children's library should form an essential part of each and every primary school. The financial amount involved is almost negligible: a comparatively big separate room, a few mats or wooden seats, a book-budget of fifty rupees per year, and a teacher with a short-term training in the methods of librarianship and child education will enable a city primary school library start going. The question can be tackled in a still fuller manner in Calcutta where the Education Department run a number of Model Primary Schools. I suggested in my Rotary Club lecture, already referred to, that these Model Schools should have each attached to it a model children's library with a whole-time and trained teacher-librarian placed in charge, and housed in a big room with model equipments and with adequate provisions of well-chosen books and charts and illustrative materials. For the Corporation of Calcutta such a provision is not difficult to make; what is required is only the will to do so.

But the most important item of work for the Bengal Library Association will be, yet for years to come, to educate public opinion and to educate our masters of government and public authorities in favour of Free Public Libraries. We must advocate and work for the establishment of free public libraries, create and foster public opinion on the value of free libraries. We want the public to be convinced that free public libraries where people can go and read at will at his own expense are as much a social necessity as any other amenities and privileges of civilized social life. We hope eventually to see them established by the State, the municipalities, local district and village authorities either independently or in co-operation, all finally knit into a co-ordinated free public library service. We want to see legislation on the Statute Book fostering their establishment and their association in a country-wide service. We believe this legislation should be permissive; it should not thrust on local communities services which they do not want, and expenses which they are not prepared to bear. We therefore conceive our task, so far as this item is concerned, to be one of public education.

In respect of any future scheme for provision of free public libraries in our province, Calcutta can claim a special consideration, but as I already outlined in my Rotary Club address a scheme which is now being discussed I would like to offer no comments at this stage. I know I have indirectly had to attack vested interests, and it is only likely that there is and will be opposition. But I am sure, there is no other way. I beg of you to consider the matter in a dispassionate manner, and give your verdict after serious thought.

As for *mofussil* municipal authorities, our main task is to make them understand and accept the principle that establishment and maintenance of free public libraries is a municipal liability, and one of their foremost liabilities. Some municipalities do at present make grants to libraries which are mostly run on subscriptions; but the less said about these so-called libraries the better, and the basic principle of subscription libraries cuts at the very root of the aims and objects of a library service. I know of not one municipal public library that is worth its name, to our shame and disgrace. I am conscious that many municipalities carry on a precarious financial existence, but there is quite a fair number that is in a position to make an immediate start if they only will. Details of a standard scheme of free municipal libraries, in two or three grades, can easily be worked out by the Bengal Library Association; and as there is no legal bar for municipalities incurring expenditure for establishment and maintenance of libraries within their municipal limits, it is not apprehended that there can be any very great difficulty in gradually giving effect to the scheme, atleast in those municipalities that are comparatively well off. The next step will of course be to have a legislation on the Statute Book permitting municipalities to levy a library rate on the people living within their jurisdiction. But even under existing position, a start can be and should be made. Imagine a town like Dacca or Chittagong without having a library belonging to the people where they can go at will and read and learn and enjoy any book they like, at their own expense and maintained for their benefit. Many municipalities are now opening parks, gardens and open spaces for citizens, but they should also remember that "open libraries are as essential to health of mind, as open spaces to health of body."

To come to urban and rural libraries, let me tell you at the outset that no improvement of these libraries is possible without a recognition of the liability in this respect of our district and union boards, and without at least a permissive legislation. The Bengal Library Association has been successful to this extent that there is now no legal bar to these boards incurring expenditure in respect of libraries, and a small number of district and union boards are already taking advantage of this position. But this is hardly enough. As in other respects so in this as well. Our first duty will be to create and foster a strong public opinion in favour of free public libraries with travelling book-carts or-vans and delivery stations to cover out of the way and distant corners. The district and union boards must first rocognise the establishment and maintenance of a free library service as one of their primary liabilities, and until and unless this social consciousness is aroused, the library movement can have hardly any future.

It is evident that so much of spade work is yet to be done. There is no good in deluding ourselves into the belief that we have made a considerable head way. No, not very much yet. We have just made a start, and unless and until the University, College and School libraries are knit together in a graded and connected sequence from bottom to top, unless and until municipal, urban and village libraries are recognised as municipal and local liabilities of a primary character, unless and until all libraries are brought into existence to serve a common aim and purpose, all talk of library co-operation and co-ordination will be mere moonshine, merely building castles in the air. You cannot build a super-structure where the foundation is weak and the structure exists only in drawing.

What we can do now is to create public opinion on the one hand, and survey existing conditions, actual needs and requirements and lay them before the public in its nakedness. That will be enough to rouse our sleeping consciousness. A very good and useful work has been undertaken by the Bengal Library Association—the preparation of a library directory of the province. May I suggest that we should include in that directory not only the names and addresses of existing libraries of a district, but add also the population strength of the district with its area in square miles, its literacy percentage, and a map of the district showing the location of existing libraries ? This will help to lay down the foundation of any future survey of library provisions of the district.

One more thing we are now in a position to do; that is to give technical guidance and advice to the existing libraries to improve their institutions as far as possible within their means. This can be done by asking them to get their paid or honorary librarians trained, and once they are trained they will not only be able to understand the situation better but will also add strength to our elbows. Along with the question of training in library management and administration must also come the question of the adoption of a uniform book-classification scheme, cataloguing and administrative code. The matter will come up for discussion in detail at the concluding session of this Conference. I would beg of you to realise that this matter is a very important one, and if you would kindly take a long view of things, you would understand that unless this is immediately taken in hand, a time will come when we shall have to repent and do the whole thing over again.

Of other items of work that are already in hand of the Bengal Library Association, I purposely make no mention, as most of you know them already. I wish the Association success in all their endeavours, specially in their work of issuing periodical lists of selected books. Only I wish we could make it a monthly business which is not at all difficult to do, finance permitting and publishers co-operating.

The work before us is one of first magnitude; it is all up-hill task of making a people library-conscious, of make unwilling authorities bend, of troubling the stolid complacence of those who sit over us, of making known what really the functions and facilities of a well-organised and well-administered libraries are. And how are we going to do it ? By our earnestness, our whole-hearted devotion to the cause, our sincerity of purpose, our unceasing endeavours, our willing and ungrudging co-operation. I appeal to you all to give the cause your best, to join your hands with us, to strengthen us by whatever means you can, and to share with us the labour of love that we have all willingly taken up on our shoulders.*

---

* Presidential Address delivered at the Bengal Library Conference hold at Midnapore on March 19, 1938.

BARNES'S HISTORY OF WESTERN CIVILIZATION

DR. BENOYKUMAR SARKAR
Docteur en Géographie honoris causa.

THERE was a time when history used to be known as a most delightful study. It was treated as fine literature, recommended for character-making as well as expansion of the intellectual horizon. And the study was taken up by the old and the young alike for literary joy as well as for moral guidance. It is notorious that in recent years the exact antipodes of this position is the level to which history has descended. No species of literary composition is more uninteresting, more dry-as-dust and more repulsive than history as produced in the epoch of scientific historiography.

But anybody,—student, teacher, political worker, historical specialist, newspaper reader,—who opens Professor Harry Barnes's two volumes of the *History of Western Civilisation* (1935, Harcourt Brace & Co., New York) will feel that even in the age of scientific historiography it is possible to produce a work which is at once research as well as enjoyable, at once detailed as well as artistic. The happy result is due not to the fact that the book deals with "civilization," an item which is more amenable to literary and philosophical handling than, say, politics or economics, which is alleged to be facts, more facts and still more facts. The present work deals quite plentifully with politics, wars, diplomacies, industrial developments, agricultural progress and what not. Barnes has not eschewed any items of human life. All the sciences such as can have any bearings on man, his achievements and destiny, from astronomy anthropology, archaeology and pre-history down to militarism, religion, technocracy and socialism are to be found in this encyclopaedic treatise. And nobody has a better nose for facts and news than Barnes. From cover to cover the volumes are facts, facts all the way.

The merits of the work are to be found in Barnes's clear grasp of the fundamentals as well as his presentation of the items of human interest in a humane manner. Another merit is perhaps the author's solicitude to avoid the excesses of specialism on the one hand and the errors of ultra-generalization on the other. The work of over 2,000 Royal Octavo pages (a page of 610 words) has thus become as facile reading as Dickens's or Victor Hugo's novels. We can then say that at last we have got a book in English language which is as substantial in data, footnotes and bibliography as any professional researcher in any branch of human achievements may desire, and yet as direct in narration, as elegant in style, and as simple in eloquence as any school master or guardian might like to recommend for his pupil or ward.

Barnes attracts because of his style and treatment. He furnishes quite a lot of information on the most varied concerns of life. In this regard the book of some 1,200,000 words is so rich that the possessor is not ordinarily required to consult any specialized treatise on law, philosophy, religion, biology, technical inventions, manners and customs, scientific progress, etc., for even high class intellectual work. In addition to all these things, be it noted that Barnes is a liberal of liberals, perhaps often too liberal even for democratic and republican America. His interpretations of the facts of history,—cultural, political, scientific, social,—are not traditional. He is a modernist in his approaches with regard to the major values of history and human life.

In the interpretation of the Reformation Barnes's modernism is emphatic. In the first place, he takes his stand against the old view which used to connect the Reformation with the Renaissance in a causal series. " It has been assumed by many," says he (Vol. I, p. 847), "that the Renaissance produced the Reformation. But it seems that this is true only in the sense of a somewhat ironical remark once made by Professor Robinson to the effect that the mythical Renaissance which exists in the mind of old-fashioned historians may have caused the mythical Reformation which they also envisage. Between actual Humanism and literal Protestantism there was little. real intellectual affinity or genetic relationship. Humanism meant in its intellectual aspects a secular cultivation of pagan learning. The protestant revolt promoted theological controversies over Christian doctrine."

Even in the latest text-books students are taught to make too much of the alleged differences between Protestantism and Catholicism. Against this traditional interpretation Barnes presents his position to the effect that (Vol. I, p. 860) " the fundamental religious differences between the Catholics and even the more radical religious groups were relatively slight. This is a fact which has commonly been overlooked in the fierce partisanship that has characterized the controversies between Catholics and Protestants. Both Catholics and orthodox Protestants fully accepted the whole body of the Christian epic as developed in the Old and New Testaments. To both of them the Bible was the central sacred book of their religion. Catholics and Protestants alike were primarily concerned with making a proper adjustment to the supernatural world and with securing the salvation of the individual soul in the world to come. The medieval doctrines of Heaven and Hell were continued with no marked change by all Protestants."

The difference between the old and the new views is explained by Barnes as follows (Vol. I, p. 870): "It was only natural," says he, "that an increased knowledge of the true character of the Protestant Reformation would produce a profound modification of the older historical interpretations of the actual nature of the movement. In the earlier days it was regarded as primarily an idealistic religious crusade against Catholicism. Emphasis was laid chiefly upon its religious and theological character. Without denying the primarily religious concern in its early leaders, historians in your own day have pointed out that the most significant developments of the period were non-religious in character. We have already made this clear by indicating that the religious differences between Catholicism and Protestantism were relatively slight, while the political and economic developments of the age were truly momentous in character."

A specimen of Barnes's style in the treatment of philosophers may be seen below. We are told (Vol. II, p. 674) that "in his *Critique of Pure Reason* Kant had demolished all arguments for the existence of God. He showed that in the phenomenal world the sense of duty is nonsense, since everything is inevitably determined by natural causes. Science gives man no justification whatever for a moral terminology. In his *Critique of Practical Reason*, however, he reversed the emphasis and held that only the assumption of God, freedom, and immortality can make moral conduct appear rational and make the categorical "ought" universally binding. Kant's religious influence was exerted mainly through the *Critique of Practical Reason*, and his chief disciples have been Schleiermacher, Harnack, Maurice, and McGiffert."

Barnes's analysis of Bacon's contributions to modernism is as follows (Vol. II, p. 156): "Whatever Bacon's enthusiasm for the new scientific approach, he was keenly alive to the many obstacles that would have to be overcome in order to secure its acceptance in an age which was still overwhelmingly concerned with other-worldly interests and theological disputations. Therefore he did his best to undermine respect for antiquated methods. He suggested an ingenious re-formulation of our conception of the Devil. The latter might well be considered as the sum total of the traditional or archaic ideas that continually assault mankind from all sides. Even though the personal Devil of the ancient theology may be questioned, there is no doubt of the reality and ubiquity of the Devil when conceived of in the manner suggested by Bacon."

The other side of Bacon's intellectual output has been dealt with in an equally lucid manner. "In spite of Bacon's enthusiasm for science," we read (Vol. II, p. 158), "the part he played was that of a zealous literary supporter of the movement rather than a real scientist in his own right. No man has ever surpassed him as an essayist in this field. At the same time, very few men formally devoted to science have even been less capable of appreciating existing scientific activity. While writing enthusiastically in support of the scientific method, Bacon either ignored or attacked most of the actual scientific work carried on in his day. As noted before, he attempted to ridicule the Copernican system. He scoffed at the work of Gilbert, who founded the scientific study of electricity and magnetism, and he depreciated the significance of mathematics for natural science. Incredible as it may seem, he also believed in astrology and witchcraft."

The treatment of Muslim learning and culture is detailed enough to leave an impression upon the reader. According to Barnes (Vol. I, p. 535), "the Muslim had no such hatred of paganism and pagan learning as Christians exhibited for centuries. For example, the old legend that Omar destroyed the great library of Alexandria has been proved wholly mythical. As a matter of fact, what remained of it was destroyed by Christians crusading against paganism more than two centuries before the Muslim conquest of Egypt. Such an unpardonable atrocity as the crusade against the Albigenses would have been unthinkable in Muslim realms."

Barnes's estimate of the cultivation of science by the Muslims is as follows: "While Muslim science and scholarship were the best that the Middle Ages produced before the end of the thirteenth century they were not so much an original or indigenous product as a synthesis and exposition of the science and philosophy of Greece, India and the East. The tolerance of Islam in non-religious field made it possible to accept this non-Muslim learning with enthusiasm, while the curiosity and industry of Muslim scholars prompted them to develop and elaborate this borrowed knowledge. "

The adventures of aggressive Asia in Europe are as a rule ignored or overlooked by historians. Barnes, however, has tried to do justice by placing Greater Asia in the European historical perspectives. According to the author (Vol. I, pp. 547-548), " Islam threatened Christianity seriously by force of arms at the beginning of its power and again at the moment of impending eclipse. In the first half of the eighth century the Muslims encircled the southern Mediterranean, swung into Spain, and threatened to overrun Gaul and stamp out Christianity. They were turned back by Charles Martel and his feudal cavalry at the battle of Tours in 732, and had to rest content with their foothold in Spain. At the time of the Crusades following 1095 the Muslims did not actually threaten or challenge the Christians."

Further, " a real threat came to Christianity in the fifteenth, sixteenth, and seventeenth centuries, this time through eastern Europe rather than through Spain, as it had in the early days. The Turks captured Constantinople in 1453 and took over the Eastern or Greek Christian Empire. They pushed on to the very gates of Vienna and were turned back in 1683 only through the heroic efforts of John Sobieski, King of Poland."

Under Barnes's guidance readers look in vain for the alleged distinction between East and West. It is clearly demonstrated that Europe was primitive down to the end of the Middle Ages. " In both Greece and Rome," says he (Vol. II. p. 57), " the napkin and agrarian economy, rather than the capitalistic outlook prevailed. There was relatively little accumulation of monetary resources for the furtherance of economic enterprises." The term " napkin " describes an economic order in which savings are not usually reinvested in productive business or speculation. It is derived from Jesus's parable of the talents (Matt. 25: 14-28) in which one steward is pictured as having carefully wrapped his piece of money in a napkin rather than investing it in gainful business. " According to the parable, he was sharply castigated by his lord master. This " napkin economy" was rather general in antiquity and the Middle Ages, though in some cases, such as ancient Syria, Hellenistic Alexandria, Muslim Baghdad, and the like, there were some symptoms of incipient capitalism. The term ' agrarian economy ' signifies the prevalence of landed rather than business wealth and of the ideas associated with agricultural society. Western civilization existed in a primarily agrarian economy from the close of the Stone Age to the time of Columbus and Luther—and, for the most part, in a napkin economy as well."

As a critic of modern institutions Barnes does not mince matters. In regard to the latest phase of American economy he observes that the New Deal (Vol. II, p. 944) under President Franklin D. Roosevelt in 1933 and thereafter made an ostensible effort to introduce some state control of industry, and offered a belated and inadequate programme of social insurance. The National Industrial Recovery Act, moreover, did promise to abolish child labor, though several hundred thousand children are still employed in American industries. The New Deal savored of state socialism in some respects, especially in its entry into public works on an extensive scale and its mild sponsorship of state operation of selected electric utilities. Critics of the New Deal have, however, alleged that it is in reality a surrender of the government to industry, and is the Magna Charta of autonomy for big business—an impulse to capitalistic syndicalism."

The propaganda of the eugenicists is discussed by Barnes as follows (Vol. II, p. 963): "A widely popular doctrine of social reactionaries," says he, "designed to discourage radical reform doctrines is that which is based upon an exaggerated and unwarranted interpretation of eugenic theories in biology. The more extreme eugenicists contend that biological factors are of primary importance in society and scoff at social reforms and cultural influences. They hold that no far-reaching improvements can be expected in human society until we create a race of supermen by selective breeding within the human race. Social legislation providing for more equitable distribution of wealth and opportunity, for just taxation, and for scientific social agencies is condemned as ineffective."

In Barnes's judgment the appeal to history is the best answer to the eugenicists' claim that nothing important can be done until the race is improved in a physical and intellectual way. It is conceded by most of these same anthropologists and biologists that the native physical and intellectual qualities of the race have not improved in the last fifty thousand years. *Homo sapiens* appeared about that time and has not increased in native intelligence since, whatever his subsequent accumulation of information. Indeed, some of the eugenically inclined biologists hold that the race is somewhat inferior today to what it was at the close of the cave age. Yet all that we know as civilization has been achieved by this same race of men, inferior according to eugenic standards. Humankind with all its defects has manifestly advanced from cave life to the modern city. Hence to claim that we could not, if sound knowledge were put to work, create a rational social system and intelligently exploit our vast natural resources is sheer nonsense.''

Americanism is quite manifest in the manner in which the book has come into being. Half a dozen outside critics are reported to have read the manuscript and submitted detailed reports for its improvement. Three members of the publishers' staff devoted the best part of their energies for a year to a meticulous word-for-word, line-for-line editing. Forty specialists read and checked the various chapters in galley proof, and finally sixteen additional specialists read page proof.

The galley proofs of Vol. I were read by some twenty professors and those of Vol. II by some two dozen. The forty-nine chapters were distributed among the proof-readers according to their special tastes or qualifications as researchers. The page proofs of Vol. I were read by six experts. Nearly eighteen experts were entrusted with reading the page proof of Vol. II. These historical experts are widely distributed throughout the United States.

This is a work on which any author can congratulate himself. As a sociologist and historian of social sciences Barnes has several other works to his credit. This *History of Civilization* has added to his reputation for his sense of proportion, orientation to perspectives, and organic correlation of the diverse branches of science he has served on previous occasions.

That an encyclopaedia of this dimension, richly furnished as it is with maps, portraits and charts, could be marketed at $7·50 is an index certainly to the mass production in book manufacture for which America is well known. Indian libraries and book-lovers should make it a point to possess this fine achievement of American scholarship and business enterprise.

THE PHENOMENALITY OF THE OBJECTIVE WORLD IMPLIED IN THE SUBJECT-OBJECT RELATION IN PERCEPTION—AN IDEALISTIC VIEWPOINT

ASHOKANATH SHASTRI
Calcutta University

The orthodox Indian Monists have endeavoured to establish the phenomenality of the objective universe by a thorough and critical examination of the relation between consciousness and the presented data. The relation between the object and knowledge, the Advaitins assert, cannot be logically explained, but has got to be accepted as an ultimate fact. The relation of sense-organs (internal and external), too, cannot shed any light on this issue, because knowledge of God and the supersensuous perceptions of the Yogins (*Yaugika pratyakṣa*) are believed to come into play without the functioning of the sense. In the matter of the perception of external objects, the mind alone is absolutely impotent ; so the super-normal perceptions, referred to above, cannot be explained through the agency of the mind. All attempts, therefore, of the Naiyāyikas to reduce this relation to simpler physical relations are proved to be futile. In view of this difficulty the later Naiyāyikas regard this relation as a unique relation subsisting between the subject and the object. It is called the subject-object relation (viṣayatā). But this formulation only assumes the very problem as a fact and does not make it anyway simpler. The crux of the problem is—what precisely is the nature of the object itself ? It cannot be something on which a special effect is produced by consciousness operating on it. What will be the nature of this effect? The Mīmāṃsists hold that it is something which makes the thing known by producing on the object the effect called *knownness* (jñātatā). This explanation is only a show and is a case of hopeless tautology. There is nothing to determine what will be known and what not. Besides, this hypothesis makes the actual existence of the object a necessary condition of knowledge. The result will be that no knowledge of past things or expectation of future possibilities will be possible.

Some, again, have sought to explain the object of knowledge as something which becomes the centre of practical behaviour consequent upon the knowledge of the object. But this seeks to shift the difficulty a step farther and leaves the problem as it is. There is nothing to determine the relation between the behaviour and the object concerned. Moreover, we are absolutely left in the dark about the meaning of '*behaviour*' itself. For aught we know, it cannot be regarded as a physical behaviour, because no such behaviour is possible with regard to objects of knowledge which are non-physical in character, such as the self or thought, etc. Nor can the behaviour be regarded as something psychical ; in other words, as the object of desire, volition and the like. The object of a desire or volition is as much mysterious as the object of knowledge itself. So all attempts to reduce the knowledge relation to some other ultimate relations—psychical or physical—are doomed by their very nature to inevitable futility.

Let us examine the position of the Prābhākaras. Śālikanātha says that it is a simple thing—the object is what presents itself in a particular cognition. But the problem is—is there any ultimate determinant of what will be presented and what not ? Leaving aside this ultimate problem, even the formulation on the face of it is vague. We do not know what we are to understand by this presentation *to* or *in* consciousness. Does it mean that the object is bodily taken into consciousness and integrated with it ? This is absurd. Does it mean that it becomes an object of consciousness ? If so, it is no explanation ; that is the problem we are trying to understand. Nor does the subject-object relation become any more intelligible. There is no criterion by which we can regard consciousness as subject and anything other than consciousness as object, and why the relation should not be reversed. The situation does not become any more clear, if the object is regarded as a cause or condition of cognition. In that case, the sense organs, light and other possible conditions which make knowledge possible, will have to be regarded as the object of knowledge—a plainly absurd issue. It may be urged,—well, not any and every condition of knowledge is the object, but only that condition which is perceived or cognised. But it is this fact of being cognised that is the problem which is sought to be explained. So such explanations are only statements of the problem itself and are designed, we are afraid, to evade the issue. But philosophers are desperate persons and there has been no end to their speculations, however absurd they may be. So there is a theory that holds that the object is that which becomes a determinant adjective of a cognition without any other relation, and the subject is that which is the substantial factor of knowledge. In the cognition of a table, the table is the adjectival factor and the cognition or the cogniser is the substantive, and no other relation beyond this exists. But this, too, is a hoax. Apart from the question as to what will determine the necessity of one thing being the adjective and another the substantive, and question as to why the relation should not be quite otherwise,—the very formulation itself is defective. There may be cases of knowledge where the adjectival part is not believed to be the object. Take for instance, the judgment— 'the knowledge of the table is inherent in me.' Here the fact of inherence is the adjective of the knowledge ; but it is not perceived when the knowledge of the table takes place. It is, no doubt, comprehended in the subsequent judgment about the knowledge, but not in the primal perceptual cognition of the table itself, though the fact of inherence is a determinant adjective of the perceptual knowledge. If it is held that not any and every adjectival determinant can be the object of knowledge, but only that which is felt, it leaves the problem where it was. In other words, it does not explain anything.

The failure to explain the subject-object relation need not absolutely disappoint us. The foregoing survey of the historical theories makes the conclusion irresistible that all knowledge and the subject-relation involved in it are facts which are not amenable to any logical explanation. It might, however, be urged that the theories under review might be failures, but this is no argument that no other successful theory will ever become possible. This is, however, a pious hope on the part of the Realist and is bound to end in disappointment. *The failure of the theories is not due to any intellectual defect, but to the very nature of the object itself.* And so all theories are bound to be failures. We can dispose of this issue by a very simple dilemma. Let the relation be anything ; but it must be one which can be reduced either to a case of identity or one of non-identity and no third term is possible. Knowledge and the object cannot be held to be identical ; because it will be tantamount to the denial of knowledge, which means the presence of two distinct and different things—one knower and another known. Nor can it be one of non-identity either; because not only the object in question but the whole world of things are non-identical with it. So there is nothing to determine what will be perceived and what not. If the two factors of knowledge (*viz.*, awareness and object) remain absolutely distinct and different, we do not know how can there arise a case of knowledge at all. But this knowledge arises and cannot be denied. So the Vedāntist declares it to be a manifestation of the infinitely resourceful Māyā or Avidyā and not a real fact. Because Reality cannot be self-contradictory, which the subject-object relation transpires to be.

The only difference between the Realist and the Idealist is ultimately a question of intellectual attitude. Experience (pratīti) is regarded by both the schools as an ultimate fact, with this difference that the Idealist insists that this experienc emust be a valid experience uncontradicted by logical canons or any other subsequent experience, whereas the Realist tries to avoid this issue when his fundamental position is jeopardised. The Idealist is a Rationalist out and out and is prepared to accept any situation that Reason may make inevitable, and in this no preconceived notion or theory stands in his way. The subject-object relation is a felt fact given in experience no doubt, but the Vedāntist refuses to accept it as true, because it is fraught with self-contradiction. The criterion of Reality, according to the Vedāntist, is that it must not contradict itself. And so only uncontradicted experience is the warrant of Truth and not any other.

A PASSING NOTE ON THE NATURE OF AVIDYĀ AND ITS RELATION TO CONSCIOUSNESS:

We think the account of the epistemology of perception will remain incomplete unless something is said about the nature of Avidyā. This Avidyā, the Vedāntist is never tired of emphasizing, is a positive entity. In other words, it is not a mere negation of knowledge. Negation of knowledge is a judgment and not a simple experience and as such presupposes the previous knowledge of terms. Now, negation of knowledge cannot be a negation of all knowledge, as it is itself a case of knowledge. So it must be something which is *not* negation. Its existence cannot be denied, as it is directly felt in experience—'I do not know.' Thus negation of knowledge is not an absolute negation, as it is also a case of knowledge itself. Nor can it be a negation of specific knowledge as no reference to specific objects is meant or given. It is a case of simple affirmation of ignorance—' I do not know,'—not that ' I do not know a particular thing.'

However may that be, a difficulty has been raised by Rāmānuja that this experience of ignorance cannot be reconciled with the fundamental position of the Advaitins that it is liable to destruction by knowledge, though its positive character may be taken for granted. Ignorance is not an eternal fixture, and the possibility of its destruction makes Final Emancipation a possible event. In that case it will have no *raison d' être* if its existence is antagonistic to consciousness. The Advaitin here, Rāmānuja argues, is guilty of self-contradiction, when he says that ignorance is opposed to consciousness, and still works in it. The Advaitin in reply points out that Rāmānuja here is labouring under a confusion of consciousness (sākṣicaitanya) and knowledge (vṛttijñāna). Though in essence knowledge is also consciousness, yet it materially differs from the latter *It* that it is produced by an accredited instrument of knowledge,—whereas Pure Consciousness is an Eternal Existence. It is on the evidence of experience that we have to conclude that modalised knowledge is opposed to and destructive of ignorance, and *not* unmodalised Consciousness. On the contrary, the latter is its very proof and foundation. We could have no knowledge of the existence of ignorance, unless we were conscious of it. Sureśvara very poignantly remarks that this is a case of unpardonable petulence, when one contends that ignorance should not exist in Pure Consciousness. Not only ignorance, but the whole empirical world is seen to be superimposed upon *It.*[1]

So we see that a difference must be made between Pure Consciousness and knowledge, and it is the latter that is opposed to ignorance. To argue that the two should be regarded as identical in function, because of their essential identity, constitutes a case of inference, invalidated by approved knowledge (kālātyayāpadiṣṭa hetu)—just like the inference of coldness in fire.[2]

---

[1] " Akṣamā bhavataḥ keyaṃ sādhakatvaprakalpane |
Kiṃ na paśyasi saṃsāraṃ tatraivājñānakalpitam | "
—Bṛhadāraṇyaka-Vārttika I. 4. 127.9

[2] " Anuṣṇas tejo'vayavī kṛtakatvāt ghaṭavat."

VIŚVEŚVARA, A BENGALI ŚAIVA SAINT OF THE THIRTEENTH CENTURY

Dr. Dines Chandra Sircar, M.A., Ph.D.
Lecturer, Calcutta University.

BENGAL has forgotten many of her illustrious sons who lived in the early and mediaeval periods. Viśveśvara was no doubt one of the greatest men our country has ever produced, but unfortunately his name is now utterly sunk into oblivion. I have recently been able to know some thing about him from a thirteenth century record discovered in the Andhra country.

The Malakāpuram stone-pillar inscription bears a date corresponding to Śaka 1183 or A.D. 1262 and belongs to the time of the Kākatīya queen Rudradevī (Rudrāṃbā or Rudraṃma) who was the daughter of the celebrated Kākatīya king Gaṇapati (1199-1261 A D.) and ruled over the Andhra country from 1261 to 1296 A.D. The record has been published in the Telugu work *Kākatīya-saṃcika*, Rajahmundry, 1935, inscription No. 51. It is written partly in Sanskrit and partly in Telugu, and gives a very interesting account of a Śaiva monastery of the Ḍahala-maṇḍala, situated between the Bhāgīrathī and the Narmadā. The name of the monastery was śrī-Gomulakī-maṭha and its founder was a Śaiva Pontiff named Sadbhāvaśaṃbhu who is said to have belonged to the family of Durvāsas. The date of Sadbhāvaśaṃbhu is determined by the fact that he is reported to have received as *bhikshā* three lacs of villages from the Kalachuri king Yuvarājadeva, very probably Yuvarāja I who ruled in the second half of the tenth century A.D. The Pontiff Sadbhāvaśaṃbhu was succeeded by Somaśaṃbhu, author of the *Somaśaṃbhu-paddhati*, a work on Śaiva āgama. Somaśaṃbhu's successor Vāmaśaṃbhu was the *guru* of the Kalachuri king Lakshmīkarṇa (1041-70 A.D.), and had thousands of *śishyas* and *praśishyas*. Then after some years came Śaktiśaṃbhu and his disciple Kīrtiśaṃbhu. After them flourished Vimalaśiva who was honoured by the Kalachuri kings. Vimalaśiva's disciple was Dharmaśaṃbhu (also called Dharmaśiva). The Bengali Śaivāchārya Viśveśvara was a disciple of Vimalaśiva.

Viśveśvara has been called Viśveśvaraśambhu or Viśveśvaraśiva, and also Viśveśvara-deśika (the Pontiff Viśveśvara) and Viśveśvara-śivāchārya. He is described as a native of Chūrvyagrāma in the Rāḍha division of Gauḍa. Elsewhere in the same record reference is made to his donation to the inhabitants of a village called Pūrvagrāma which was situated in Dakshiṇa-Rāḍha in Gauḍa. I think it possible that Chūrvyagrāma is only a copyist's mistake for Pūrvagrāma. Sometimes the Pontiff is simply called Gauḍa-chūḍā-maṇi.

Viśveśvara was famous for his knowledge in the Śaiva *siddhānta*, *āgama* or *rahasya*. Sometimes he is described as a master in all the sciences (*vidyā*). It is said that people were very pleased to have a look at this preceptor of king Gaṇapati, seated in the *vidyā-maṇḍapa* (college) with his matted hair trembling, his face smiling and his ear-ornament of *muktā* striking the upper part of his shoulder.

The fame of this Bengali Śaivāchārya spread far and wide, and some of the most influential monarchs of the time came to be his disciples. The kings of the Chola and Mālava countries became his *śishyas*, and he was the *dīkshā-guru* of the Kalachuri king and of Kākatīya Gaṇapati, king of the Andhra country. It is difficult to determine which of the Chola, Mālava and Kalachuri kings were Viśveśvara's disciples. The Chola kings Rājarāja III (1216-46 A.D.) and Rājendra III (1246-67 A.D.) appear to have been his contemporaries. The ruler of Mālava referred to in the record may have been any one of the Paramāra kings, Devapāla (*circa* 1218-36 A.D.), Jaitugideva (*c.* 1239-43 A.D.) and Jayavarman II (*c.* 1256-60 A.D.). We know little about the Kalachuris of Ḍāhala from the end of the twelfth century.

It is said that Kākatīya Gaṇapati orally ordered the grant of a village called Maṃdara in favour of his *guru* Viśveśvara. This village was situated in Kaṃdravāṭī in the *vishaya* (district) of Velivāḍa, to the south of the great river Krishnaveṇī, *i.e.*, the Krishṇā. After Gaṇapati's death, his daughter Rudrāmbā, following the order of her father, granted the village together with another village called Velaṃgapūḍi and with the islands formed in the bed of the river Krishṇā. The grant was made with the eightfold proprietary rights. In specifying the boundaries correctly, all the eight directions were represented, and they were described in the Andhra-bhāshā, *i.e.*, the Telugu language, so as to make them intelligible to all people of the locality.

Viśveśvara established a monastery and a perpetual rest-house evidently in the locality of the above two villages. The monastery was named after him as *śrī-Viśveśvara-goḷakī*, and the rest-house was endowed with an *agrahāra* to be enjoyed by all people. He became the Āchārya of this monastery and enjoyed one hundred *nishka* coins (per month ?) as Āchārya-bhoga.

The record also gives an interesting account of the donations made by Viśveśvara. There were sixty Drāviḍa Brāhmaṇas who appear to have been merchants. Each of these 60 Brāhmaṇas received from Viśveśvara residence and titles, and also two Puṭṭikās of land (measured by the rod known as Penumbāka) making 120 Puṭṭikās in all. The villages called Maṃdara and Velaṃgapūḍi, given to the Pontiff by Gaṇapati and Rudrāmbā, were divided into three shares, the first of which was dedicated to Pinākin, *i.e.*, Śiva. The second share was awarded to the students of the college already referred to and also to the Śaiva monastery. The third share was granted in favour of three different institutions which were a Prasūti-śālā, an Ārogya-śālā and a Vipra-satra. The reference to a *Prasūti-śālā*, *i.e.*, maternity or lying-in hospital, in a record of the thirteenth century is very interesting. *Ārogya-śālā* is a hospital. It may be interesting in this connection to recall that, according to the second Rock Edict of Aśoka (273-32 B.C.), the Maurya king claims to have established hospitals of two kinds, for men and for animals, not only all over his own kingdom, but also in the Tamil states of the Far South, in Ceylon and in the countries of the Greek kings of Syria, North Africa and Greece. The word *Vipra-satra* appears to mean a rest-house established for the use of Brāhmaṇas.

We have already noticed the references to a college and to the students of that college. There were three Professors who taught the Ṛik, Yajus and Sāma Vedas. There were also five teachers who lectured on Pada, Vākya, Pramāṇa Sāhitya and Āgama. A Vaidya and a Kāyastha also appear to have belonged to the college. Each of these ten persons received from Viśveśvara two Puṭṭikās of land. It is not clear whether the words *vaidya* and *kāyastha* here mean a physician and a scribe, or members of the Vaidya and Kāyastha families. Ten nautch girls pertaining to Viśveśvaradeva (probably the liṅga at Viśveśvara-goḷakī, named after the Pontiff) and eight *maddala* (Bengali *mādal*) players, including two bridlers, received 1½ Puṭṭikās each. Seventy-three other persons were given each a Puṭṭikā and also

$\frac{1}{16}$ Nivartana of land in addition to the above. They were the following :—an inhabitant of Kāśmīr ; fourteen songstresses ; six *karaṭa* players ; two cooks who were Brāhmaṇas ; four servants ; six Brāhmaṇas belonging to the monastery and the rest-house ; ten matted-haired persons of the Choḍa country, who were protectors of the villages and were known as Vīrabhadras owing to their works such as *bīdaccheda* (?), *kukshiccheda* and *śiraścheda* ; twenty Bhaṭāsyurs (?) and Vīramushṭis (?) ; ten Kārus, Nāpitas and Śilpins, and Sthapatis who worked in gold, copper, stone, bamboo and iron.

At the time of Viśveśvara there seems to have been a settlement of his co-villagers in the Andhra country. He is said to have given three hundred Puṭṭikās of land to a number of Sāmavedin Brāhmaṇas of the Śrīvatsa gotra, who were natives of Pūrvagrāma in Dakshiṇa-Rāḍha in Gauḍa. These Brāhmaṇas appear to have kept written accounts of the income and expenditure of the estate (?) and possibly received 150 Puṭṭikās as *vṛitti* for doing this work. It is also stated that in case they would die without issue their wives, if they would take up their work (?), would enjoy the lands.

Viśveśvara established a stone-monastery in a town called Kāḷīśvara, and made an *agrahāra* of a village called Ponnagrāma. He established another monastery and a liṅga named after him in the town called Mandrakūṭa. Two villages called Māne and Palyuṭlu were granted to two rest-houses pertaining to the god established there. A liṅga named after him was also established in the town of Chandravalli. In the locality called Nandapada, Viśveśvara made a town and named it after himself. This town was granted for the enjoyment of the god. He established a third liṅga, named after himself, at the village of Kommūr and gave thirty *khāris* of land and five *khāris* of *nimma* (?) land in favour of the liṅga. At Śrīśaila, (in the Kurnool Dist.) he established the Śānyelīśvarapurī which appears to have been a monastery containing sixteen cells. Viśveśvara's disciple Gaṇapati, the Kākatīya king, made a gift of a village called Kaṃḍrakoṭa in the Pallināḍa *vishaya* to his *guru* as *āchārya-dakshiṇā*, possibly in favour of a certain rest house of the above locality.

Viśveśvara seems to have established a fourth liṅga and to have given for its enjoyment the jungly part of a village called Dudyāla and another village called Pūnūru. A fifth Śivaliṅga was established by the great Pontiff at North Somaśilā and the village of Aitaprollāmāna was granted in its favour,

POETIC GENIUS—A SHORT STUDY

KALICHARAN SHASTRI, M.A.
Lecturer, Krishnagar College.

POETRY is 'the breath and finer spirit of all knowledge' and as such it has a unique appeal to the human heart. Philosophy tries to establish truths on solid basis of reasoning, science teaches unquestionable truths regarding physical and mental phenomena, religious doctrines are formulated to control and govern human life, but real poetry as the essence of all knowledge, touches our spirit, and sways and pleases: for poetry is a domain, where charlatanism can find no entrance. Poetry is inviolate and inviolable. Poets are not simply 'permissive potentates' but as it were, commissioned creatures invested with original force by God to give beauty and truth to mankind. The poet lisps 'in numbers, for the numbers come.' Expression and high criticism of life are the authorised function of poets. Poetic truth and beauty is the summit of all truths and beauties and poets count to whole mankind irrespective of race and distance and they represent potent forces for regeneration and rebuilding of men's destiny. No man can ever write a line of genuine poetry without having been inspired from above. *Poeta nascitur non fit.* There is an atmosphere floating around the poet and the power of looking at the world through the atmosphere is not to be learned and not to be taught. This atmosphere is what we call poetic imagination, which characterises all truly great poets. Whatever it touches in life, it transfigures and 'gives to airy nothing a local habitation and a name.'

Apart from its sustaining power, poetry gives a high aesthetic delight. In any actual poems there may be the giving of delight other than aesthetic delight. When in a narrative poem the villain gets his deserts, we feel much delight, but that does not make it a poem, and similarly in religious poems. There the religious feelings are satisfied. The poet, so far as he is a poet, does not aim at a moral or religious effect. Shakespeare in writing Hamlet did not aim at showing the dangers of delay, nor did Kālidāsa aim at showing the bad results of disobedience in his Meghadūta. Then what did he aim at? What, in general, does the poet aim at? We should say, he aims at portraying human life, in such a way as to produce aesthetic delight. It is thus human life which he 'imitates', and presents in its fundamental meaning. We feel in reading Shakespeare and Kālidāsa that he has penetrated to a deeper significance of life. That is what the true poet, the genius does. He creates, but he creates something which we feel belongs to the essential reality of life and existence, for that is what he 'imitates.'

Life cannot be recomposed ; it can only be looked at and reproduced. Poetic imagination is but a fuller view of reality. If the characters created by a poet give us the impression of life, it is only because they are the poet himself,—a multiplication or division of the poet,—the poet plumbing the depths of his own nature in so powerful an effort of inner observation that he lays hold of the potential in the real and takes up what nature has left as a mere outline or sketch in his soul in order to make of it a finished work of art. Each product of art is unique and yet, if it bear the stamp of genius, it will come to be accepted by everybody.[1]

The poet's work is a special creation free from the laws of Destiny (*niyati-kṛta-niyama-rahitām*). In the world of poetry, which is thought of as boundless, the poet alone is the sole creator, as is *Prajāpati* with 'the world of eye and ear.' His sweet will fashions things as it pleases.[2] This reminds us of Matthew Arnold when he exclaims 'Charm is the poet's alone.'

But the production of such poetry, deemed as a fine art requires what is called 'genius.' And really it is very difficult to determine the exact nature of the poet's genius and of its *modus operandi*. Poetic genius is that power whereby the poet discovers truth in beauty dyed. It is a power whereby the poet not only calls up impressions of faded experiences, but also presents ever new, wonderful and charming combinations and relations of things never before experienced or thought of by ordinary men.

'Genius has become the regular English word for the highest conceivable form of original ability, something extraordinary and beyond even supreme educational prowess. * * * It is a convenient term for application to those rare individuals who in the course of evolution reveal from time to time the heights to which humanity may develop in literature, art, science or administrative life. The meaning of 'distinctive natural capacity or endowment' had gradually been applied specially to creative minds such as those of poets and artists.'[1]

---

[1] Henri Bergson's Laughter, pp. 167-168.

[2] apāre kāvya-saṃsāre kavir eva prajāpatiḥ |
yathâsmai rocate viçvaṃ tathedaṃ parivartate—Dhvanyâloka, KM, p. 222.

Let us turn to the Indian thought on the subject. The oft-quoted definition of *pratibhā* [2] (genius) as given by Bhaṭṭattauta (Abhinavagupta's preceptor, supposed to have flourished in the last half of the tenth century), recognised almost as canonical by later writers, is the supreme intellect which evolves splendid novelties. Or, according to Abhinavagupta, it is defined as the supra-sensuous intelligence which is capable of inventing new things,[3] and he quotes the authority of the divine sage Bharata who designates it as the internal disposition of the poet.

To Rudraṭo, a rhetorician of the old school, *pratibhā* is synonymous with *Çakti* (power) which expresses itself in an uninterrupted outburst of words amenable to various interpretations out of a mind of perfect equilibrium where contradictions are at rest.[5] Abhinavagupta, on another occasion, distinctly identifies *çakti* with *pratibhā*.[6]

Mammaṭa also uses the more general term *çakti* in place of the word *pratibhā*, which he identifies with a peculiar faculty—an antenatal capacity of the mind. It is the seed of poetry, so to say, without which in the first place, there could be no poetical work, or even if there were, it would be ridiculous,[7] and which is regarded as the *sine quâ non* of all true poetry. It is interesting to note here that Mammaṭa has almost literally copied Vāmana[8] in his explanation of the term *çakti*. Nāgeça in his commentary upon Kāvyaprakāça[9], defines *çakti* as the colossal power or faculty which enables a man to make poetry. All faculties, whether external or internal, all that works within or without, might be explained as different manifestations and aspects of *çakti*. The pulsation of life, as is exhibited by all animals, is nothing but a manifestation *çakti*. Expressions like *prāṇa-çakti* (vital power), *buddhi-çakti* (power of intelligence), *vāk-çakti* (power of speech), *icchā-çakti* (power of will), *jñāna-çakti* (power of knowledge) and the like will serve as the best examples to show that each and every form of activity is capable of being interpreted in terms of *çakti*. Viewed in this light, *kavitva* may be regarded as a *çakti*.

---

[1] Encyclopaedia Britannica, 11th Ed., p. 595.

[2] prajñā nava-navonmeṣa-çālinī pratibhā matā |

[3] apūrva-vastu-nirmāṇa kṣamā prajñā—Dhvanyâlokalocana, KM, p. 29.

[4] kaver antar-gatam bhāvam—Nāṭyaçāstra, VII. 2; KSS, p. 72.

[5] Kāvyâlaṃkāra, I. 15, KM. p. 6.

[6] Çaktiḥ pratibhānam—Dhvanyâlokalocana, KM, p. 137.

[7] Çaktiḥ kavitva-bīja-rūpaḥ saṃskāra-viçeṣaḥ, yām vina kāvyam na prasaret, prasṛtam vopahasanīyam syāt—Kāvyaprakāça, An SS. p. 8.

[8] Vṛtti under Kāvyâlamkārasūtra, 1. 3. 16.

[9] An SS, p. 8.

Mallinātha in his gloss under the style Tarala on Vidyādhara's Ekāvalī [1] tries to explain the indispensability of such a faculty in the birth of poetry by means of a syllogism: All works are the results of some peculiar faculty. All poetry is work. Therefore, all poetry is the result of some peculiar faculty. On the contrary, no worthy achievement is possible if there is no special capacity or aptitude at work behind it. In the absence of such a power, all productions, however elaborate or industrious might be the pains of the author, will be only ludicrous imitations and will fail to inspire the readers.

Pratibhā to Kālidāsa, is the infallible determinant of the right track in life's cross-currents and is represented as a mental faculty (*antaḥ-karaṇa-vṛtti*). It is *vivida vis animi* which focusses intelligent light upon enigmas. *Pratibhā* is not something acquired by culture, nor is it a contribution of the senses. Struck by its unforeseen brilliance, one is under the necessity of acknowledging it as *pūrva-vāsanā*, or knowledge transmitted by a series of ante-natal existences. The mind has, truly observes Kālidāsa, the power of recalling the deep-rooted impressions of previous births.[2]

Daṇḍin uses the word *naisargikī* [3] as a significant qualitative epithet to *pratibhā*. He seems to have taken quite a rational view by laying apparently a strong emphasis upon genius, which is considered as intuitive in a poet. It is inborn and hence it is a gift of God as he refers to the pre-natal factor called *apūrva* or *vāsanā* in the next stanza. Rājaçekhara explains the term '*naisargikī*' by means of a simile that lead does not give up its natural blackish colour inspite of its thousand washings.[4]

The flash of divine light (*pratibhā*) is directly manifested by the use of appropriate words suited to striking situations of life, which escape the understanding of the common herd and philosophically speaking, it can be explained as the legacy of the accumulated experiences and discipline of previous lives which ultimately culminate in the evolution of this supreme faculty which functions as a

[1] BSS, pp. 19-20.
[2] Abhijñāna-Çākuntalam, V. 2.
[3] Kāvyâdarça, I. 103.
[4] naisargikī hi saṃskāra-çatenâpi vaṅgam iva kālikāṃ te na jahati—Kāvyamīmāṃsā.

new organ, as the *sixth* sense as it were. The poetic genius is precisely what Bacon meant when he wrote that 'poetry has something divine in it.' The term 'divine' really implies that the thing is not scientifically explainable except by such expressions like '*pūrva-janmārjita-saṃskāra*'—impressions resulting from actions of previous life. So genius is a power, wherever be it, which by its rarity and splendour makes us feel that it is not something 'of the earth, earthy.' Shelley in his Defence of Poetry said: 'The functions of the poetical faculty are two-fold; by one it creates new materials of knowledge and power and pleasure, by the other it engenders in the mind a desire to reproduce and arrange them according to a certain rhythm and order which may be called the beautiful and the good.' Reference is also made by Sanskrit rhetoricians [1] to this two-fold gift of the poet of seeing romantic visions of remarkable beauty and of communicating through appropriate language those visions he sees.

Rājaçekhara has given an elaborate discourse that is particularly devoted to the various points involved in the concept of *pratibhā*.[2] He ascertains the function of imagination (*pratibhā*) as creative (*kārayitrī*) or discriminative (*bhāvayitrī*)—a distinction between the power to create and the power to appreciate. That which causes the excellences of a poet is called *kārayitrī* which again is sub-divided into three kinds: (*i*) *sahajā* or inborn (*ii*) *āhāryā* or adventitious and (*iii*) *aupadeçikī* or acquired by instructions. The *sahajā* depends upon some peculiar ante-natal factor. Or, as the commentator Puṇyarāja under the Vākyapadīya II. 150 [3] rightly observes: It dawns upon a being as an intellectual heritage by the force of *abhyāsa* (practice) in the long chain of previous cycles of births. The *āhāryā* is derived from some faculties of this present birth. And the *aupadeçikī* is born of instructions from religious treatises dealing with peculiar and mystical incantations and the like. The first refers to the *a-priori* theory of the origin of knowledge and the last two, to the *á-posteriori* theory. The one is purely intuitive, while the others are empirical. And just according to the three-fold classification of this sort of creative genius, poets are classed into three ranks as *sārasvata* (naturally intelligent), *ābhyāsika* (made) and *aupadeçika* (instructed). The *sārasvata* poet expresses himself, independent of fear, frown or favour, the presentation of an *ābhyāsika* poet is 'cribbed, cabined and confined,' while the *aupadeçika's* verse is interspersed with shade and shine. The *bhāvayitrī* kind of genius matures and refines a man of appreciative talents. It endows him with a power to follow the poet in his search for apt expressions to clothe his unique conceptions and visualise the poet's images as his own, else the poet's fastidious care amounts to a blow on water.

---

[1] Hemacandra's Kāvyânuçāsana, KM. p. 31.
[2] Kāvyamīmāṃsā, GOS, pp. 12-13.
[3] janmântarâbhyāsa-hetukeyam—Ben SS, p. 142.

As a matter of fact, Rājaçekhara's bifurcation of genius serves only to show that one nourishes the poet, the other the critic.

It is indeed interesting to note that Rājaçekhara has gone a step further away from the trodden path in his general classification of genius and its sub-divisions. The more common view is that genius is of two kinds: *sahajā, i.e.,* God-gifted, the spark of divine light as it were; and *utpādyā, i.e.,* begotten. So says Rudraṭa:[1] Genius is two-fold—natural and created. The natural genius as it is born with a man, *i.e.,* connate and not post-natal, is superior to the other; the created genius originates somehow with great difficulty through extraordinary culture only. Hemacandra classfies genius into two aspects—*sahajā* and *aupādhikī* (conditional or pertaining to visible attributes). The latter class, however, which is believed by Hemacandra to spring from mystic formula, divine grace and the like,[2] clashes with the time-honoured class of genius known as *utpādyā.*

The functions of these two kinds of genius, namely, natural and created, we may presume, are the production of poetry by the one and the refinement of such production by the other. The inborn genius has that creative power of which the produced genius is bereft; it chisels and refines the poetic execution though.

It will not be irrelevant here to consider, in short, the western idea about genius. The second form, *viz.,* "produced genius' tallies *in toto* with the generally accepted occidental view of genius; the idea of which is very beautifully presented in Carlyle's saying when he defines it as the 'transcendent capacity of taking trouble, first of all,' or 'an immense capacity of taking infinite pains.' It would go very far to destroy the absurd and pernicious association of genius and idleness by shewing that the greatest poets, orators, statesmen and historians—men of the most brilliant and imposing talents—have actually laboured as hard as the makers of dictionaries and the arrangers of indexes; and that the most obvious reason why they have been superior to other men is that they have taken more pains than other men.'[1]

---

[1] Kāvyâlaṃkāra, I. 16-17, KM. p. 6.

[2] mantra-devatânugrahâdi-prabhavaupādhikī pratibhā—Kāvyânuçāsana, KM, p. 5.

Some have even defined genius to be only common sense intensified or as Büffon said of genius: It is patience.

Newton's was unquestionably a mind of the very highest order and yet, when asked by what means he had worked out his extraordinary discoveries, he modestly answered: 'By always thinking unto them.'

The extraordinary results achieved by dint of sheer industry and perseverance have led many distinguished men to doubt whether the gift of genius be so exceptional an endowment as it is usually supposed to be. Thus Voltaire held that it is only a very slight line of separation that divides the man of genius from the man of ordinary mould.

Hemacandra, the Jaina polihistor, attributes the origin of poetry to genius, tempered with culture and practice. Conversely, he maintains that the attempt of persons divorced from genius to produce poetry falls flat. Culture and practice cannot be viewed as the efficient causes of poetry, but they simply pave the way to and polish the execution.[2] Bhāmaha is of opinion that true poetry springs out of genius.[3] Verses may be scribbled by many a one. But what distinguishes these from the works, rather the effusions of the gifted ones is the absence of the siren charm which we associate with the professedly splendid works of art. It is genius that breathes life into the otherwise dead organs of verses. But Daṇḍin avers that even in the absence of the so-called innate poetic genius (*naisargikī pratibhā*), a person can be a poet if he pursue the path of learning with intense application.

Rājānaka-Kuntaka, the author of Vakroktijīvita holds that it is *vakrokti* that enlivens poetry. Without it poetry degenerates into mere versification, mere colligation of words and phrases without any characteristic excellence natural to poetry. But *vakrokti* can never be expected of poets who have not a rich fancy, a lively imagination. It is the magic touch of genius that adds singular glow to it, and 'turns the thistles of a curse to types beneficent.'[6]

---

[1] Sydney Smith's 'Labour and Genius.'

[2] Kāvyânuçāsana, KM. pp. 4-5.

[3] kāvyaṃ tu jāyate jātu kasyacit pratibhāvataḥ—Bhāmahâlaṃkāra, BSS, p. 209.

[4] Kāvyâdarça, I. 104-105.

[5] Unmeṣa IV; COS, pp. 243, 245.

Jagannātha, last but not least of the gifted rhetoricians, holds that the sole cause of poetry is poetic genius. Poetic genius consists in the presentation of words combined with sense that helps the making of poetry. And the cause of genius is the unseen power generated by the grace of the gods or of holy men. In some places, however, poetic imagination is due to the unusual culture and to the repeated practice in the art of composing poetry.[1]

Just as beauty is neither symmetry of form nor is it loveliness alone but the two taken together, so also is the case with a true poet who is neither an inborn genius alone nor a cultivated intellect merely but is the nursling of both. Natural genius is the sole equipment required for the making of a genuine poet while culture and practice are considered as mere conditions which simply go to bring poetry to a higher level of excellence, inasmuch as it is sometimes seen that even a gifted child can compose brilliant pieces of poetry. But an Indian scholar remarks and quite appropriately: 'Although it is true that even an unschooled man who has not seen much of the world can yet produce poetry, from out of the themes falling within his limited experience, poetry that is immortal, it must nevertheless be admitted that the majority of readers like to read composition that has a broad outlook and a rich suggestiveness.'

Aristotle traces the origin of poetry to two sources—' the instinct of imitation ' and ' the instinct for harmony and rhythm.'[2] The two fountain-heads of poetry adduced by him, are spoken of as instincts, and instincts, we know, are connate tendencies. Again he regards them as natural gifts or special aptitudes to distinguish them from what are acquired or commonplace.

Virtually speaking, it is the 'native vigour of genius' alone that gives rise to genuine poetry. This is what is called *kāvyodbhāsinī çakti* [3] (*i.e.*, power which generates poetry) or in other words, poetic inspiration. The importance of inspiration is recognised in Buddhist tradition, Aṅguttara Nikāya II. 230, where poets are classed on the basis of reflection, study, subject-matter, or inspiration.[4]

The spirit of poetry like the maiden is pleasant only then when she comes unsought; but dragged by force she loses her charms, charming though she be'.[1] By the way, we quote the couplet but do not accept its truth in entirely. The comparison instituted between the spirit of poetry and a maiden is unpsychological. Poetry being spontaneous heightens its effect, but we are afraid, the maiden loses half of her charm when she *offers* herself to the lover. If easy winning makes the prize light, surrender does it all the more so. But the purport of the verse seems to be that poetry must be spontaneous and not a product of labour just like the love of a maiden. The love of a maiden cannot be forced, it cannot be inspired by coercion. It must be free: so also poetry.

---

[1] Rasagaṅgādhara, KM. p. 8.

[2] Aristotle's Poetics, IV, Butcher's Ed. p. 15.

[3] sā kevalaṃ kāvye hetur iti—Kāvyamīmāṃsā, GOS, p. 11.

[4] Keith, A History of Sanskrit Literature, p. 340fn,

The Agnipurāṇa, under the section of Poetics, uses the word *çakti* in a couplet where it says that humanity is rare in this world, in men again is learning very rare, and even among those who are learned, attainment of the position of a poet is very rare and rarer still is the real poetic inspiration among the so-called poets.[2] We presume therefore, that the Agnipurāṇa makes a clear-cut distinction between *kavitva* and *cakti*, or rather, recognises the fact that all poets are not gifted with 'true power.'

'By the poet's inspiration,' according to Lascelles Abercrombie,[3] 'we are to understand that unique and definite motive which drives him to express himself, and which compels the resulting poem to be just that particular poem and no other, distinct from every other poem in the world.' In its most fortunate manifestations, inspiration comes at need just in the nick; it instantly tells a man the right thing to say, think, do, precisely as the occasion requires, and with absolute precision and authority. The greater the poet's inspiration, the more art he would require. The extraordinary ability of the poet's mind which is generally called inspiration, will only be effective when he has the art which can receive it and transmit it. Again, certain things, persons, or events inspire a poet to write. We can assume for every poem an inspiration. 'Inspiration is neither the matter of the poem nor the spirit of it, but the two taken together inextricably compounded.' Such an inspiration 'if caught in language, becomes a poem.' This sort of inspiration is really nothing but the spontaneous heaven-sent energies of genius.

---

[1] kavitā vanitā caiva svāyātā rasa-dāyinī |
balādâkṛṣyamāṇā cet sarasā virasā bhavet ||

[2] naratvaṃ durlabhaṃ loke vidyā tatra sudurlabhā |
kavitvaṃ durlabhaṃ tatra çaktis tatra sudurlabhā ||
—Adhyāya 337, Cal. Ed. p. 308.

[3] The Theory of Poetry, p. 41.

But truth must be told. Browning may vaunt, even flatter his pride wounded by the negligence and disapprobation of his contemporaries when he exclaims to God Who consoles him saying,

> 'Far above the people, just beneath Me ;
> Forget them, keep Me all the more in mind.'

Byron may wake up one fine morning and find himself famous. Upon Kālidāsa's dull head the Tongues of Fire might have descended and wrought a miracle in him. These instances show one side of the truth. The other side is there. There is inspiration and labour too. Milton took long twenty years to think before he could sing of heaven and man's fall. Tennyson smoked away three cigars before he could choose the word 'splendour' in his exquisite lyric 'Splendour falls on the castle walls,' etc. Bhavabhūti's chiselled style manifests that he must have taken immense pains before he could do full justice to his splendid visions. The manuscripts of all ingenious poets show how sedulously they laboured, how scrupulous they were in choosing words, how bravely they fought with despair and ugliness before they gave what they intended to give the world.

Rightly does Emerson hold that there is not difference of kind but of degree between the man and the genius. Poets do create forms more real than living man, the nurslings of immortality. They give the gleam, the light that never was on sea or land, the consecration and the poet's dream. True, they do all these and we appreciate them. Had they been of a different metal made, they could not have any appeal for us. They are the chosen prophets, inspired singers, gifted music-makers and the dreamers of dreams. They are the world-movers and the world-forsakers. They are the preservers and the destroyers. But we must always remember that what prophecy, what messages they deliver, relate to us, what songs they sing soothe our ears, what they make or unmake is the world. The proper study of the poet is what man wants, aspires, loves or hates, and what moves him to joy or sorrow. The poet is, therefore, a man who lives and moves and has his being in us. He must serve man. He is an inspired servant of humanity. Therefore, he must take greater pains than any one of us. He must detect a lack of shade here, some flaw there, retouch them with hues all his own. If he is great, he must share the same fate with all great men. If he is a genius, his lot must be cast in the same mould with all other geniuses. He should never look for praises nor be daunted by blame. A poet is he who sings because he knows that it is his lot to sing. A poet prophesies, because truths have been revealed to him. He is the most disinterested man on earth.

> O Poet! between thee and we
> What difference?
> We seek the things thou possessest.

At Home and Abroad

Jawaharlal to study European situation

"I am not going to Europe for a pleasure trip, though I love pleasure trips. I am not going there to recoup my health, because my health is quite good even now. As for meeting my daughter she could have come to India if it were only to see her. Therefore my chief object in visiting Europe at this juncture is to study the European situation as the Indian problem is not separated from the world problem and we have to keep in touch with the world problem to fulfil our mission which we have taken in hand for emancipation of India and whatever we can contribute from our side for a solution of the ills present in various struggles going on in many parts of the world."

Thus said Pandit Jawaharlal Nehru at a party given in his honour by the Allahabad City Congress Committee on the eve of his departure to Europe.

Mr. Purushottamdas Tandon who spoke on behalf of the City Congress Committee said that Pandit Nehru's visit just now to Europe was most opportune on account of the various world problems. He had no doubt that Pandit Jawaharlal who by his very name shined with his sincerity and devotion to country's cause, would come out successful in his mission of study and travel which would benefit India by the information and knowledge of his. His visit, Mr. Tandon observed, would also raise the status of India in the estimation of the world which was very necessary for the solution of world problems to which India could no more remain as a passive spectator. He wished safe return to Panditji and a successful journey.

Moscow Indians Rounded

The "Bombay Sentinel" publishes the following sensational piece of news on the authority of the Indian Socialist News Service:

Almost all the Indians in Moscow and Leningrad have been arrested on the charge of being "Trotskyist agents of Fascism."

Those arrested and at present held in detention without trial include Virendra Chattopadhyay, the celebrated Indian revolutionary who has spent years in exile in Germany and went to the Soviet Union when Hitler came to power in Germany.

Chattopadhyay and other Indian Communists were rounded up some time back but the news was kept secret. It has now travelled to this country through some one who has recently returned to India after a visit to Russia.

Mr. Virendra Chattopadhyay is a brother of Mrs. Sarojini Naidu.

Britain's War Preparations

The old reluctance to join the army has disappeared and the best men in the kingdom are joining. At some depots full records of enlistments are being registered weekly, declared Mr. Hore-Belisha, in a speech at Devonport.

He mentioned that the country was now spending a million sterling a day on re-armament.

In anti-aircraft there are 40,000 men compared with 5,800 in 1936.

Although the rush of recruits was unprecedent in the last two months, all men had been provided with accommodation, enquipment and training. The weekly intake in the regular army was twice the last year's figure.

Soviet Criticism of Britain

"Pravda," the official newspaper of the Communist party, in a comment on the end of the League Council's meetings, accuses Britain and France of trying to turn the League into "a philanthropic organisation entirely divorced from the defence of world peace in conformity with the wishes of the aggressor Powers," writes the Moscow correspondent of the "Manchester Guardian."

This attack against the League, adds "Pravda," met with the resistance of many States whose interests are vitally linked with collective security. The Chinese and Spanish revolutions are described as a blow to British diplomacy and a proof that many States realise the danger of encouraging the Fascist aggressors. "Pravda" approvingly quotes the "Manchester Guardian's" view that the League vote on the Spanish revolution was a moral victory for the Republican Government.

The official Soviet Government organ "Izvestia" declares that the discussion on Abyssinia showed the weakness of Italy's hold on the country. The paper calls the League a barometer which is powerless to prevent the oncoming storm 'but which indicates the storm which may prove fatal for those who impel Europe towards new catastropheis."

The reference to the League as a mere barometer reveals the Soviet Union's disappointment with Geneva. "Izvestia" agrees with Mr. Litvinoff that the Soviet did not establish the League and would suffer the least of all members from the League's dissolution.

Anglo-Turkish Trade Pact

At the conclusion of the Anglo-Turkish economic negotiations, three agreements were signed in London, firstly, granting Turkey export credits up to ten million sterling; secondly, supplementing the existing trade and a clearing agreement; thirdly, enabling Turkey to order warships and other war materials from Britain on the general security of the Turkish programme of economic development and such credits as guaranteed by the British Government.

The agreements embrace the granting of credits to Turkey of sixteen million sterling of which ten million is for trade purposes, while six million is in connexion with delivery of armaments, mostly warships. For the latter special legislation will be introduced.

Well-informed circles regard the arrangement very desirable, considering Turkey's wealth of minerals like iron ore, lead, chromides and coal, for the development of which the country requires from Britain mining machinery, railway and port equipment apart from technical advice.

It is hoped that the first furnace of the new ironworks will commence to operate in June, 1939.

It is pointed out that Turkey, in making this arrangement with Britain, has broken away from her previous practice of conducting trade on a barter basis under which the Germans used to be the principal beneficiary.

Allegations by Germany

The German Minister at Prague handed two further protests to the Czechoslovak Government against "continual frontier violations by Czechoslovak aeroplanes" according to reports from Prague.

It is semi-officially reported from Vienna that not only have the German troops not been reinforced on the German-Czech border but regiments sent from Germany to Austria have been recalled in the last few days.

Indian Postal Museum Attractions

For years there has lain under lock and key in the Posts and Telegraphs Department at New Delhi a complete collection of postage stamps of India and the Indian States from the first issue to those in current use.

It has been decided that in future the public are to be permitted to see this collection and it will form one of the chief attractions of the Indian Postal Museum in New Delhi, which will be officially opened shortly after the Government of India move down from Simla in October. This official stamp collection includes, in addition to specimens of all stamps issued throughout India a complete range of first flight envelopes originating in India. Except for errors and minor varieties, it will be one of the most comprehensive collections of stamps of India and the Indian States existing.

The Indian Postal Museum was begun three years ago, since when Mr. G. V. Bewoor, the Director-General, and his officers have devoted much time and energy to steadily enlarging its scope. Old equipment and instruments and postal curios have been steadily collected from all parts of India, where they have lain for years unnoticed, and in many cases treated as rubbish. These have been gathered together in that part of the Imperial Secretariat, New Delhi, in which the offices of the Posts and Telegraphs Department are housed.

This museum will reveal a complete history of the Indian Posts and Telegraphs Department showing its progress from the start to the highly developed stage which it has reached to-day. (The Statesman.)

News and Views

[A monthly record of News and Views relating to Cultural and Academic Institutions, Events and Movements in India and Abroad.]

Commercial College in Bengal

It is understood that the Bengal Cabinet has sanctioned a sum of two and half lakhs of rupees for the Youth Welfare Scheme. This scheme contemplates the appointment of 25 physical instructors, who will go round the schools, and besides looking after the physical well-being of the students will organise inter-school sports and games.

The Cabinet, it is learnt, has sanctioned seven and half lakhs of rupees for the establishment of a first class Commercial College in Bengal on the lines of the Sydenham College of Bombay. There is a suggestion to name the college after an eminent industrialist of the province.

Education and Social Work

Speaking at the Students' Conference at Jalpaiguri before the Education Section, Professor Radhakamal Mukherjee pointed out the imperative need of the liquidation of illiteracy, which is the one great single factor that now frustrates all social and political programmes. He referred in this connection to the Soviet Russian and Tung Hsien Chinese experiments in which bands of University students spread themselves in the countryside with intensive programmes of mass education. In Soviet Russia College alumni are awarded credit in the examination for such social work, in China where the problem is very similar to that in India, rural reconstruction rather than the teaching of the three R's is aimed at, and the students are trained in certain rural arts and crafts before they go out into the villages so that they teach as they earn and earn as they teach.

In Denmark the Folk Schools meet in the winter evenings, and in some States in America there are moon-light schools, which keep themselves busy when agricultural work is slack. There is a vast amount of agricultural idleness in India in summer when the traditional methods of story-telling could not be widely adapted to educational aims. Even the Wardha Scheme has persisted in the old emphasis of the school and its curriculum. Where ignorance is so widespread and poverty so dire, it is not schools but peripatetic teachers, dividing themselves into certain circles for the purpose of education in the widest sense of the term, including better living and farming and social reform, should come in the forefront of the picture of abolition of illiteracy.

Education Reform at Burma

The Associated Press understands that the Government of Burma has now under consideration a new educational policy and scheme of a far-reaching character the outstanding features of which include the adoption of Burmese as the universal medium of education, compulsory handloom weaving for girls in rural areas, and no less than 1,000 scholarships for vacational education.

It is learnt that the Premier is at present discussing the new educational policy and scheme with the Minister for Education, the Financial Adviser, the Education Secretary, Premier's Secretary, Education Parliamentary Secretary, the Director of Public Instruction, and Assistant Director of Public Instruction. The discussion began sometime ago and it is expected to finish soon.

Definite schemes relating to literary and vocational education are being considered. Some of the proposals under consideration are to change the nomenclature of all the schools in Burma in order to abolish the present distinctions between English, Anglo-Vernacular, and Vernacular Schools, to adopt Burmese as the universal medium of education subject to certain qualifications which are necessary for the transitional stage and in order to safeguard certain constitutional rights ; to alter the existing system and number of standards ; to create pre-University classes; to inaugurate vocational education with two State Technical Schools in Rangoon and Mandalay respectively ; to open a school for the training of vocational and technical teachers ; to make handloom a compulsory subject for all girls in rural areas subject to certain exemptions which will require the previous sanction of the Education Department. These are some of the salient features of the new scheme under consideration.

The scheme for the creating of 1,000 scholarships in five years is also proposed to be extended on the vocational side with a similar number of scholarships to be created in the same period.

It is understood that the mean test which at present applies to the scholarship system will also apply to the technical scholarship.

Vernacular As Medium

There was a conference recently to consider the question of vernacular as a medium of instruction in High Schools affiliated to the Patna University. The Hon. Mr. Biswanath Das presided over the Conference which was attended by Mr. S. C. Tripathi, Director of Public Instruction; Mr. S. Roy, Inspector of Schools ; the Headmasters of Cuttack High Schools, Sj. Saratchandra Pal, Sj. Girija Bhushan Dutt, Sj. Rajkrishna Bose and others.

Opinions were expressed as to whether Oriya should be the only medium of instruction. It is understood the Conference favoured the idea of adopting Oriya as medium of Instruction in schools—the question is examination in their own vernaculars (as approved by Patna University).

The Premier delivered a preliminary address.

Independence of University

The Senate of the Punjab University at a meeting held on a requisition made by seven members to consider a resolution regarding the appointment of a paid Vice-Chancellor for the University, reversed last year's decision to have a paid Vice-Chancellor on a monthly salary of Rs. 2,500 by accepting Mr. Jagannath Agarwal's resolution that "in the opinion of the House the appointment of a paid Vice-Chancellor is neither necessary nor desirable."

In moving the resolution, Mr. Agarwal said that the Vice-Chancellor's salary had been voted by the Assembly, but they were not going to convert the University into a Government Department. He said they did not wish to place the control of the University in the hands of the Ministry and depart from the practice of the last fifty years.

Begum Shah Newaz defending the Government position stated that the Government's policy had always been one of non-interference in matters pertaining to the University. The voting of the Vice-Chancellor's salary in the Assembly, she said, did not mean that the Government would have a hand in the appointment.

There was a heated discussion lasting for about one hour before the resolution was carried.

Secondary Education in Orissa

The All-Orissa Domiciled Bengalee Association have submitted the following memorial to the Government of Orissa regarding the amendment of the Patna University Regulation making vernacular (Hindusthan,i Oriya and Bengali) the medium of instruction and examination from 1942 in the Secondary Schools of Orissa:—

"The Bengali community of Orissa constitute a considerable proportion of the educated population of Orissa and throughout the preceding century the community had played a conspicuous part in the development of the various stages of the educational system of this province. That under the present system of education Bengali language is used as a medium of instruction and examination in some of the non-aided primary and minor schools of the province and in many High Schools of the district towns Bengali students use Bengali language as the medium of school examinations and class study in the lower classes. In the four higher classes of the Matriculation standard Bengali is taught as a vernacular subject in most of the High Schools of the District and Sub-divisional towns of North Orissa.

"That the continuity of the Bengalee education existing for more than a century in the educational system of Orissa, and the natural development of the cultural, social and intellectual life of the Bengali community of Orissa will get a great shock, and it will have a rude dislocating effect on the entire social structure of the community (which is essentially Hindu in character) if Bengali language is not recognised as a medium of instruction and examination among the Bengali students of Orissa especially among those of the localities which are long used to it. That the very aims of vernacularisation of the secondary education will be frustrated and its effect lost to the Bengali community if adequate provisions be not made for using Bengali language as the medium of instruction and examination among the Bengali community of Orissa, who have a living and growing language (Bengali) as their mother tongue.

"That the Bengali community of Orissa are always confident that the Government of Orissa will give a full recognition to the fundamental existing right of the linguistic, cultural, and social existence of the Bengali community of Orissa, who have for generations and centuries served Orissa in every walk of public and cultural life. In view of the fact that the Bengali community of Orissa have long been vitally interested in Bengali education, this Association hopes that the Government will do nothing which will vitally injure the cultural and social life of the community.

" This Association therefore prays:—

(*a*) That in all schools of Orissa, where the number of Bengali students is considerable and where Bengali language is taught as a vernacular subject under the present courses of study of the Matriculation Examination additional provision be made for using Bengali language as the medium of instruction and examination as required by the amended regulation of the Patna University.

(*b*) That all students, whose vernacular is Bengali, be immediately declared to be entitled to answer their question papers in the Bengali language in all schools, and in class examinations and study, irrespective of the fact that Bengali could not be made one of the media through which instruction could be imparted in any particular school and provisions be made in all schools, so that teachers can efficiently examine such papers, which are answered in Bengali language.

(*c*) That the Managing Committees of all schools of North Orissa be insisted upon to employ and maintain a sufficient number of Bengali-knowing teachers so that they may be able to correct and examine the papers of the students who use Bengali language as a medium of examination and class study.

(*d*) That in view of the fact that it is an indispensable social necessity for the Bengali girls of Orissa to be taught through Bengali medium and further in view of the fact that a large number of Bengali girls read in the Ravenshaw Girls' School additional provisions be made in the Ravenshaw Girls' School, Cuttack, for using Bengali as a medium of instruction and examination.

(*e*) That for the purpose of facilitating instruction through the medium of Bengali language at least in one High School in the district town of North Orissa, special provision be made for imparting instruction through Bengali medium and the existing aided Bengali Minor Schools be raised to the Matriculation standard and be aided as such, and non-aided and non-recognised Bengali Minor Schools be given recognition and aid as such, so that they may be converted into High Schools, which can impart education through the medium of Bengali language."

Miscellany

THE SHIPPING POLICY OF IMPERIAL ITALY.

In previous discussions on economic Italy we observed that the Fascist policy was dictated generally by considerations of industrialization, technocratic modernism, shipping and other autarchies. Mussolini's ambition in shipping as in other branches of national economy and culture was to raise the Italian people to the status of a really first class modern power. Since the middle of 1936 Fascist Italy's ambitions have been keyed up to a much higher level. Italy to-day is not merely fascist, not merely corporative, but is at the same time Imperial. It is the planned economy of an Imperial Italy that we encounter in her shipping policy of the last two years.

The merchant marine of Italy like that of othes countries is being built up virtually on the strength of state subsidy. The extensive programme which has been announced for the expansion of the merchant marine in Italy is to be carried out within as short a period as possible. Towards the end of 1936 Italian merchant marine was rationalized. All the navigation companies were amalgamated into four groups, namely, the Italia, Lloyd Triestino, Adriatica and Tirrenia companies. A further constructive programme has been prepared for the purpose of rendering the merchant marine more efficient. Fascist Italy is seeking thereby to maintain and improve the position already conquered in the various branches of trade since 1922.*

To-day the Italian merchant marine is in preponderence in the Eastern Mediterranean. In Piraeus and Istambul, the two principal ports of this portion of the Mediterranean, it is second only to the British. In South America, again, Italian shipping ranks second, while in the North American and the Indian ports it takes the fourth place. The Italian Government intends not only to maintain these excellent positions, but also to improve them.

The present shipping plan of Fascist Italy includes the construction of 44 new ships for a total of 250,000 tons at an outlay of 1,500,000,000 lires, as well as the refitting of various ships. These latter are to be furnished with higher-powered engines so as to permit of a considerable increase in speed. Several ships are to be withdrawn from certain lines as they are no longer suited to the service to which they are at present assigned. As a complement to these measures, and with a view to utilizing the ships to better advantage, certain alterations are to be made in assigning the units to the companies.

There is to be no alteration on the North American route, which will continue to be served by the *Rex* and the *Conte di Savoia*, two ships whose speed on the Transatlantic crossing is well known. But the plan will seek to perfect and speed up communications with South America. With this end in view two new motor ships will be built to replace the *Principessa Giovanna* and the *Principessa Maria*. The *Augustus* and the *Roma* will be fitted up with new engines, shortening the crossing time of these two ships which already make quick trips. These boats will undergo a complete refit, so that on entering the service again they will be even more comfortable and pleasant than before. A new motor ship is to be built for the Far Eastern service. It will have a displacement of approximately 16,500 tons and will therefore be larger than the *Vittoria*, which is at present serving this line ; with a speed of 20 knots it will make the trip between Italy and Shanghai in twenty-one days,

---

* B. K. Sarkar : *Economic Development*, Vol. I, Post-War World-Movements in Commerce, Economic Legislation, Industrialism and Technical Education (Madras, 1938), Chapters on Economic Italy.

The motor ship *Vittoria* will return to the Mediterranean where the service will be ensured by this ship and a new ship, together with the *Esperia* already serving this line. In this way communications with Egypt are to be speeded up.

The East African lines are likewise going to be improved and expanded. Communications between Italy and her African Empire have demanded the special attention of the shipping planners. One of the special tasks before Italian statesmen is that of providing the best possible conditions for the voyage of the workers and their families on their way to the colonies. This of course is another aspect of the problem of the transport of emigrants, but in utterly different circumstances from that prevailing when the emigrants are on their way to a foreign country.

The African colonies will have the advantage of being served by *Orazio* and the *Virgilio* at present serving the Pacific route. Then there are the ships actually running on the East African route.

Two 15,000-16,000 ton motor ships will replace the *Orazio* and the *Virgilio* on the Central and South American lines (Genoa-San Francisco-Valparaiso). The question of the South African line (Genoa-Gibraltar-Dakar-Capetown-Durban and return), at present served by the *Giulio Cesare* and the *Duilio*, is still under consideration. It is possible that these ships will be replaced by a couple of larger and quicker motor ships.

Other smaller new ships will be used for the Mediterranean Levant and for the necessary integration of communications between the Mediterranean and Northern Europe.

In view of the new ambitions of the Italian Empire, the lines serving Libya are going to be improved and communications with the mother country will be rendered quicker and more frequent.

A general speeding up and improvement are to take place on the Italian lines serving the Adriatic, the Tyrrhenian Sea and Sicily.

The foregoing survey refers only to the passenger lines of the subsidised merchant marine. It has to be observed that new ships with a speed of about 15 knots will be built for the subsidized cargo lines. This will not only speed up transport, but will give a greater elasticity to the services and lead to a considerable saving in the number of ships utilized.

For instance, at the present time the so-called African coast service runs ten ships, each with an average speed of ten knots, and each ship takes four months to make the whole trip. The new boats with a speed of 15 knots will take three months only to make the trip and the number of ships will be reduced to seven.

The whole programme summarized above refers to the subsidized merchant marine. But there is also the problem of the unsubsidized cargo marine. This is indispensable for general trade and is said to have proved exceedingly useful during the Abyssinian war, and especially during the period of "sanctions," *i.e.*, economic boycott of Italy by certain Powers,

The Government has therefore made a study of special measures adapted to ensure the construction of a considerable number of good cargo boats, offering a reward for those shippers, who order their boats in Italian shipyards.

Benoy Kumar Sarkar

NEW TRENDS IN COMMERCIAL POLICY.

On November 18, 1937, it was announced that official trade negotiations were to be entered into between Great Britain and America. This represents a new stage in the history of international commercial policy. Until 1929-30 the most-favoured-nation system in one form or another and with few exceptions represented the corner-stone of commercial agreements. Looking back over the time which has elapsed since the world abandoned that system, we can distinguish three subsequent stages:

(1) The international slump and the resulting collapse of world economic co-operation led in 1930-31 and the following years to the introduction of reciprocal tariff and quota preferences in complete conflict with the most-favoured-nation principle, and to the development of bilateral trade stimulated by clearing arrangements.

The British Imperial Preferences provided for by the Ottawa Agreement belong to this new system, in that they represented a tendency for the British Empire to cut itself off, commercially, at any rate, from the rest of the world. This is the viewpoint of non-British countries.

(2) A fundamental deparature from this isolationist policy took place with the new American commercial policy introduced by the passing of Mr. Cordell Hull's Reciprocal Tariff Act in the Autumn of 1934. The object of this Act was to provide for the conclusion of reciprocal commercial agreements based upon mutual most-favoured-nation treatment. The practical effect of the new policy was to work once more in the direction of multilateral trade relationships. It led to the conclusion by the United States of sixteen important commercial treaties during 1935 and 1936—including treaties with Canada, with a number of the states of Southern and Central America, and (among European countries) with Holland, Belgium, France, Switzerland, Sweden and Finland. During the world trade revival in the last two years this most-favoured-nation policy has been in operation. This represents the second chapter in the history of commercial relationships during the last seven years.

(3) Thereafter a period of inactivity set in, which has now been brought to an end with the beginnings of the Anglo-American negotiations; though in the meantime preliminary negotiations have been initiated, and have made considerable progress, with a view to a new commercial treaty between the United States and Czechoslovakia. The negotiations for a most-favoured-nation agreement between the United States and Great Britain are of world-wide importance from several standpoints. In the first place, the parties to the agreement are the two most important countries in world trade, especialy as it is to be remembered that on the British side not merely the United Kingdom but in effect, the whole Empire is involved, while on the American side the sixteen countries with which America has already concluded most-favoured-nation treaties will be affected in that they will automatically enjoy all the benefits granted by America to the British Empire (except in so far as the detailed specification of tariff reductions may make this benefit nugatory in their case). Secondly, the conclusion of a treaty between Great Britain and America may lead to a modification, at least in principle, of the imperial preference system, and will thus represent a break in the trend towards economic isolationism. Finally, special attention will have to be paid by the contracting parties to such vital problems as those of international debts and the currency situations,—problems which cannot be ignored if the negotiations are to bear fruit.

The treaties so far concluded by the United States included an unconditional most-favoured-nation clause. The negotiations with Czechoslovakia, however, which are expected to be concluded in the srping of 1938, contemplate an important departure from this principle. Not merely is Czechoslovakia to have the benefit of every considerable tariff reduction but the United States has announced its willingness to depart from the most-favoured-nation clause to the extent of excepting from its scope the preferential treaties and special agreements enterd into by Czechoslovakia with Rumania and Jugoslavia and probably also those with Hungary, Austria and Poland. In other words, the United States is willing to renounce tariff advantages in favour of these Danube States with a view to "making contribution" (as it has been put in the American Press) "to building up a low tariff area in the Danube region." It is no doubt hoped in the future to draw these other Danube countries as well into the American network of commercial treaties.

At the moment America is dominating the scene so far as activity in the field of commercial policy is concerned. In other directions as well. however, movements have made their appearance towards the re-establishment of multilateral trade relationships, *e.g.*, outstandingly in the Oslo Treaties of Northern Europe. All these endeavours are united in working for the same main end—the elimination of restrictions, bilateral treaties and preferences, and the lowering of tariff barriers: in short, they aim at restoring multilateral international trade. An era of relative "liberalism" in world commerce is perhaps in sight.

BENOY KUMAR SARKAR

CO-OPERATION AND RURAL RECONSTRUCTION IN ASIA

In compliance with a resolution of the Assembly and a subsequent decision of the Council of the League of Nations, the Health Organisation of the League convened last year an Inter-governmental Conference of Far-Eastern Countries on Rural Hygiene. This Conference, which was held from 3rd to 13th August, 1937, at Bandoeng (Java), was chiefly concerned with the following questions: (*i*) health and medical services: (*ii*) rural reconstruction and collaboration of the population ; (*iii*) sanitation and sanitary engineering ; (*iv*) nutrition ; (*v*) measures for combating certain diseases in rural districts.

The note which follows is not an account of the work of the Bandoeng Conference. It deals only with the second item: "Rural Reconstruction and Collaboration of the Population" and attempts, in that connection, to explain the part played by co-operation in the organisation of rural life.

In China, rural reconstruction is undertaken partly by private institutions and partly by Government institutions.

As a rule, the private institutions furnish the initiative and the preliminary exploring and experimentation, and the governmental institutions lay emphasis upon extension and standardisation.

Among the private institutions, which include the National Association for the Mass Education Movement, the National Vocational Educational Association, the National Social Educational Association, the National Christian Council, the Y.M.C.A., and the Y.W.C.A., the China International Famine Relief Commission have been particularly active in fostering co-operation.

The work of this Commission may be regarded as typical. It started as emergency relief work but rapidly developed into a movement for the prevention of emergencies, by attempting to organise the people's economic needs, and in so doing it immediately assumed co-operative character.

Rural co-operation has also been embodied in the programme of the Government, as a means of rural reconstruction. Far-reaching plans for co-operation have been assigned to the Ministry of Industry, under the direction of Mr. Djang, formerly Secretary of the Committee on Rural Co-operation of the China International Famine Relief Commission. The proved value of modern rural health work and of rural co-operation has paved the way to technical collaboration between the League of Nations and China, and Mr. Campbell, formerly Registrar of Co-operative Societies in Ceylon, has been entrusted by the League of Nations with the mission of assisting the Chinese Government in this respect.

The part played by co-operative societies and similar institutions in rural hygiene is stressed in several reports to the Bandoeng Conference, as the following extracts show :

In the Malayan Peninsula rural co-operative societies form a suitable channel for the dissemination of instruction in rural hygiene and sanitation. They provide the health inspector with an audience which is already accustomed in some measure to joint action. The members, through a combination, aim to satisfy some need in common, and so are likely to be more readily receptive to new ideas. In so far as improvements in rural sanitation entail fresh expenditure, the co-operative society can often assist in the accumulation of the necessary funds. Further, the society provides an organisation on the spot which develops a local *esprit de corps* and stimulates emulation in the direction of rural improvement.

It is believed, says the Report from Siam, that one of the most effective means of promoting economic progress or rural reconstruction is to be found in co-operative credit societies. The society members already realise the benefit of co-operation and are in close touch with the co-operative inspectors who are held in respect by them. Discussion on the why and wherefor of things has already taken place. By the gradual introduction of other subject-matters, and through actual demonstrations and personal contacts with practical officials of the Agriculture, Public Health and Commerce Departments, it is hoped to attain effective and permanent results. Such co-eperative inspectors are selected from men of fairly good education, and with their sympathetic undersanding there is a promise of continuous progress in the various measures that are being undertaken. Information given through those in whom the people already place their trust is naturally more acceptable, while actual demonstration by practical men should promote ready adoption by them.

In view of the rural depression, the Government of Japan established in 1932 a five-year plan for the rehabilitation of rural economy by promoting local industry. Since the adoption of these measures, the co-operative societies have strengthened their position, and there has been continual establishment of rural dispensaries and hospitals attached to the societies. In large localities, there are also associations for medical treatment, including a central hospital and a dispensary in each district. Recent statistical data indicate that at the end of 1936 there were in Japan 795 co-operative societies and 10 federations carrying out health activities either solely or in conjunction with other functions such as credit, purchase, sale, or utility. These organisations had an aggregate membership of some 500,000 persons.

When collaborating with agricultural associations and industrial bodies, schools, shrines, temples, youth associations, women's clubs, and several educational bodies, as well as health groups such as physicians' associations, these co-operative societies exert considerable influence on rural rehabilitation.

BENOY KUMAR SARKAR.

THE COMMERCIAL POLICY OF GERMANY.*

The Four Year Plan of Germany is, as we have seen in previous papers on German economic developments, in no sense directed towards complete autarchy or self-sufficiency. On the contrary its aim is precisely that which was described in the middle of the last century by Friedrich List author of the *National System of Political Economy, viz.*, to build up national productive power to the highest point, as the basis and safeguard of home production, and then on this foundation to develop and encourage a balanced exchange of goods with all the other countries which are willing to trade on reasonable terms. (The clearing agreements into which Germany has entered were forced upon her by the policy of her creditors. Not merely did they insist upon the full settlement of their debts, while at the same time sharply cutting down their imports from Germany) they in addition imposed clearing arrangements during 1934 so as to secure the payment of a part of the interest owing them and the settlement of the commodity credits which had in the meantime accumulated. The disadvantages of clearing methods—the unnatural shifts they effect in foreign trade, the red tape in which they tie up the personal dealings between buyers and sellers, the undesirable shifts in prices to which they give rise, the disturbances they cause in transit trade and so on—all these have become well known through the discussions of recent years.

In this connection reference may be made to a persistent and widespread misunderstanding with regard to the relationship between clearing methods and the most-favoured nation principle. The former in principle merely regulate the settlements arising from commodity trade and from the other items in the balance of payments. Unlike preferential agreements they do not in principle exclude most-favoured-nation treatment. If shifts in imports have in fact taken place during the past few years they have not been due to the abandonment of the most-favoured-nation principle on the part of the countries concerned, but merely to the refusal of some of the exporting countries to accept payment in the only form in which the clearing countries could make it. Finally, it is to be remembered that even under the most-favoured-nation regime the emphasis in international commercial relationships often lay upon bilateral exchange between two countries, and that in many cases it was only the surpluses of trade which contributed to multilateral dealings.

At the present moment, according to official statistics, something like a half of the total of German trade falls under the clearing principle. A further portion, amounting to about 15% of the whole, is with countries with which payment arrangements are in force—*i.e.*, arrangements whereby goods are paid for by foreign exchange. But the use of this is limited to the purchase of goods from the country concerned (except for an agreed surplus of foreign exchange arising out of Germany's active balance with the country concerned). In addition an important part is played by trade on the basis of certain fixed accounts ; the proportion of trade conducted in this way and by means of barter arrangements (these have been sharply restricted of late) being estimated at almost 20% of the total of German imports. Thus only 15% of German foreign trade is carried on by means of genuinely free foreign exchange, to which may be added about 5% in respect of the free foreign exchange which Germany receives from the payment arrangement already mentioned.

---

* Berger : *Entwicklungstendenz der modernen Handelspolitik* (1932);
Haberler : *Liberale und Planwirtschaftliche Handelspolitik* (1934);
Wiedenfeld : *Die Gegenwartsaufgaben deutscher Handelspolitik und der deutsche Zollverein* (1934), *Wirtschafts-und Handelspolitik* (1934);
Schreiber : *Grundzüge einer nationalorganischen Aussenhandelspolitik* (1935).

Germany has for years been attempting to relax the burden of the clearing system. Some success has been achieved in this direction, *e. g.*, outstandingly in the conclusion of the payment arrangements with Great Britan, Belgium and Canada. Further progress was made in this direction during the second half of 1937. A new treaty was concluded with France on July 10 (after some years of the gradual liquidation of earlier liabilities which in its general lines adopts the methods such as have worked satisfactorily in the case of the payment agreement with Great Britain). In addition, at the beginning of September, 1937 a payment arrangement was concluded with New Zealand on a one-one exchange basis. On the other hand, negotiations with Australia have not as yet reached fruition. Further progress worth mentioning includes partial improvements in the existing clearing arrangements with Switzerland and Greece, and the conclusion of a treaty with the Spanish Nationalist Government on the basis of reciprocal most-favoured-nation terms. The extension and partial improvement of the arrangements with South Africa and the Dutch East Indies have improved the position with regard to raw material supplies.

BENOY KUMAR SARKAR.

Reviews and Notices of Books

Better Villages, By F. L. Brayne, Oxford University Press.

This is Mr. Brayne's "Village Uplift in India" rewritten and brought up to date. It gives us an idea of what has been done and also how it should be done. The opening two chapters of this very interesting and practical book entitled "First Principles" emphasise the fact that the urge for village uplift in order to be genuine and permanent in character must come from the villager himself and not be the result of the desire to please some one in authority and further that no real progress can be expected till the spirit of self-help and along with it the spirit of self-respect are developed. Following his old plan, the author has pointed out how intimate is the connection between village uplift and improvement in the status and education of women.

Mr. Brayne has covered practically every aspect of village life necessary to improve the lot of the agriculturist. Among these may be mentioned the following:—Home and Village, The Farm, Cattle, Health, Co-operation, The Village School, Rural Finance, etc. There is a very useful chapter entitled "Side-lines" in which the author discusses various cottage industries which can be taken up by the villagers co-operatively in order to provide spare time remunerative work.

The appendices are really very useful and though more or less concerned directly with Punjab problems, they give much valuable information and guidance to the social service worker of every province. This is a book which should be studied again and again by those interested in social work.

H. C. M.

The Russian Revolution, By M. N. Roy (D. M. Library, Calcutta).

Mr. Roy has treated the Russian Revolution very rapidly in the form of a review. He has assumed that his readers are familiar with the historical background, any attempt to deal adequately with which would have increased the bulk of the book. Probably it was this feeling which is responsible for the practical omission of this important aspect of the Russian Revolution. The author has also avoided the mistake of burdening his small book with an account of its philosophy.

Within the comparatively short compass of about one hundred pages, Mr. Roy has presented to his readers a spirited and interesting account of the Russian Revolution but he has quite naturally been compelled to confine himself to the most important events of the last twenty years. We understand that Mr. Roy enjoyed exceptional opportunities of acquiring first hand knowledge about the effects of the revolution on all classes of people. Some disappointment will therefore be felt by those who expect to find in his book some account of the author's personal experiences in Soviet Russia and his reactions to them.

H. C. M.

Some Social Services of the Bombay Government, Edited by Clifford Manshardt, D. B. Taraporewala Sons. & Co., Bombay.

The ten chapters of which this book is composed consist of addresses originally delivered in " The Social Services of the Government of Bombay" series, at the Nagpad Neighbourhood House, during the cold weather season of 1936-37 under the auspices of The Sir Dorabji Tata Graduate School of Social Work.

The subjects treated are the Public Health Programme, Medical Department, Labour Office, Factory Law, Workmen's Compensation, The Labour Officer, Industrial Housing, Village Improvement in the Nasik District, Co-operative Societies and work under the Bombay Children's Act.

Every subject is treated by a responsible Government official with considerable experience of the work he describes. It is an admirable collection and is well-worth the attentive study of those interested in social service activities all over India. The value of the work lies in the fact that the authors have pointed out some of the resources which are available even in poverty-stricken India for the social improvement of the masses.

H. C. M.

Fascism. By M. N. Roy (D. M. Library, Calcutta).

This well-known author commences his book with a discussion of the origin of the Fascist idea and gives his readers his views about the philosophy on which it is based. Nearly half of the book is devoted to this purpose. This may be considered necessary in view of the fact that in India many are not fully conversant with its ideology. The rest of the book gives an account of Fascism as actually in operation in Italy and Germany. The author has criticised the leaders of the movement as well as the consequences of the different steps they have taken from time to time in pursuance of their policy of introducing Fascism in their countries. This is most certainly a readable book which gives a fair idea of the subject dealt with but it would have been more interesting to the general reader if more space had been devoted to and greater details given of the results of Fascism on the ordinary life of the average citizen of Italy and Germany.

H. C. M.

Macht und Erde.

Macht und Erde (Power and-Earth) is the general title of a series of three books edited by Professor Karl Haushofer of Munich, published by B. G. Tuebner Co. of Leipzig and Berlin. The third volume of this Series entitled *Raumüberwindende Mächte* (Space-Transcending Powers) was analyzed by the present writer in the *Calcutta Review* for September, 1935. Haushofer is the exponent of the science of *Geopolitik* (Geopolitics) and is the editor of the *Zeitschrift für Geopolitik.* About Haushofer's cult of geopolitics the *Calcutta Review* published a paper, likewise, from the present writer in April, 1934.

The first two volumes of the *Macht und Erde* series are being noticed in the present review. Vol. I. is entitled *Die Gross-Mächte vor und nach dem Weltkriege* (The Great Powers before and after the World-war), 1935, pages 384. This volume has come out of the frame-work of the work by Rudolf Kjellen, the Swedish scholar, who along with the German anthropo-geographer, Friendrich Ratzel, is honoured by Haushofer as the most prominent among the founders of geopolitics. Kjellen saw 21 editions of his work entitled *Die Grossmächte* (The Great Powers) until his death in 1922. That year the book was placed under the editorship of a group of German scholars headed by Karl Haushofer. The editing has been done quite liberally. By 1935 was published the 25th edition and in the present form the book contains more of the spirit of Kjellen than of the letter. In other words, it has been so transformed and enriched with new material that it would be difficult for Kjellen to recognize his own child. The editors, however, are all sincere admirers of Kjellen and indeed look upon him as their *guru* (master), as already noticed, in this particular branch of researches in state-life.

The chief editor, Haushofer, believes that with the birth of the Third Reich in 1933, the concept of great powers and their inter-relations has been changed profoundly, so much so that the framework of Kjellens can no longer be used for subsequent editions, although Kjellen's genius had foreseen the inevitable development of the German power along the lines of to-day. In 1938 now that the *Anschluss* (union) of Austria with Germany has become an accomplished fact Haushofer's position has become stronger. The 1800 Germanies of 1648 gave way to 42 Germanies of 1815, and this latter were replaced by 25 Germanies of 1871 (without Austria) with as many dynasties under the German Emperor. Today after the *Anschluss* there is *ein Volk, ein Reich, ein Führer* (one people, one state, one leader). The dynasties have ceased to exist, the parties have ceased to exist, even the classes have ceased to exist.

The "geopolitical" problem of Austria-Hungary and the succession-states, as well as Italy and France, have been dealt with by Professor Hassinger. The chapters on England, the British world-empire, Russia of the *ancien regime* and Soviet Russia have come from Professor Obst. Professor Maull is responsible for the contributions on the two Americas. Haushofer himself has contributed the chapters on Germany, Japan and general observations. The tables of comparative statistics bearing on the great powers have been prepared by Dr. Staude.

According to Kjellen, in ancient and mediæval times the great powers were monopolizing exclusive world-states covering virtually the entire sphere of culture. They used to follow one another in chronological order,—one race, family or dynasty giving place to the next and so on. It is since the Renaissance that several great powers have begun to flourish simultaneously and side by side. With the end of the Napoleonic Empire something like a pentarchy came into existence in Europe,—England, Prussia, Russia, France and Austria constituting, so to say, the Senate of Europe. This was expanded to the system of eight great powers by the inclusion of Italy in the middle of the nineteenth century and U. S. A. and Japan by the end.

The great powers are not mere geographical, statistical and political phenomena of an isolated or accidental character. They are chiefly forms of life and the most powerful of all forms of life. They may be described as biological organisms as it were, says Kjellen. Every state is a political unit of five component parts, namely, territory, people, economy, society and administration, comparable somewhat in ideology to the Hindu doctrine of the state as *saptāmga* (seven-limbed organism). And it is from this standpoint that the series has been planned in regard to the regional investigations.

The analysis of great powers leads Haushofer to a simple generalization. Neither large masses of population alone, nor high culture alone, nor an ordered constitution alone, nor all these together can establish a great power, says he. The most important factor is the powerful soul of the people and its influence on these factors. The great power is at bottom a will equipped with substantial power-resources which is mirrored forth in claims and influences outside its own walls. To this concept Haushofer adds another namely, that of will to the expansion of power. No great power can really be saturated. The great powers are expansion-states. That is why we see them all furnished with a large or smaller appendix of influence-spheres which belong to the very concept of a great power just as the tail to a comet.

In Haushofer's general philosophy the students of Hindu political theory will encounter their Vedic doctrine of *sahamāna* (mighty), *uttara* (superior), *abhishād* (conqueror), *vishwāshād* (world-conqueror), *āshāmāshām vishāsahi* (completely conquering every region). *Atharva Veda* VII, 1, 54. It is the same conception that found a classical shape in the Kautalyan doctrine of *vijigīshu* (aspirant to conquest) and his *mandala* (sphere of political influence). The same doctrine was popularized in the numerous teachings on *shakti* (power) in the *Mahābhārata* (Book V, Ch. 127, verses 19-20, V, 134, 39; Book. XII, 56, 15).

The second volume is entitled *Jenseits der Grossmächte* (Beyond the Great Powers), 1932, 530 pages. Professor Lautensach deals with Spain and Portugal, the great powers of the past, and Professor Maull with the states of Latin America and Greece. The states of Northern Europe and the Baltic Complex are discussed by Professor Schrepfer and those of Central and South Eastern Europe, the Balkan Complex, etc., by Professor Trampler. Holland and the Dutch Empire have been studied by Professor van Vuuren, Belgium and her Congo Empire by Dr. Leyder, Switzerland by Dr. Oehler. The contributions on the Near East and Africa are by Professor Obst and on the buffer-states of Asia by Professor Haushofer.

International movements, especially those confined to continents or sub-continents have formed the subject matter of several chapters. Pan-Europa has been studied by Professor von Loesch, Pan-Asia and Pan-Pacific problems by Haushofer, and Pan-America by Maull. Haushofer has a special chapter on the minorities and the stateless peoples. A chapter on the League of Nations, pacificism, etc., has come from Professor Grabowsky. The statistical data of the world beyond the great powers have been furnished by Staude as in Vol. I.

The three volumes of *Macht und Erde* are objective and factual in regard to territory, race, language, economic resources and constitution. The treatment is sufficiently intensive and enlivened with appropriate reflections on the psychology of the races, the rulers, the ruled, and the state-makers. The Series presents the readers with well-digested interpretations about the forms of political life and their mutual relations. The economic and sociological perspective, have been discussed in a meaningful manner. No series of three volumes is calculated to be a better handbook for applied politics. Geopolitics is a new culture that requires concrete illustrations. The present Series may be appraised as a valuable document by way of introduction to this science or art.

Under Haushofer's leadership the authors have sought to utilize the data of geography, anthropology, economics, politics and sociology in one mould. Their object is to offer a comprehensive understanding of human life in its group-activities as well as indicate some of the lines along which the *purusha* (man) is likely to remake the *prakriti* (Nature or earth) in the near future. And this indeed is the scope of *Geopolitik*.

The *Macht und Erde* Series deals comprehensively with the *vishwa-shakti* (world-forces) and the manner in which man has been transforming or remaking them. Using a category of Hindu social philosophy such as *virabhogyā vasundharā* (The Earth is to be enjoyed by the hero), we may indeed describe the books planned by Haushofer as belonging to the *Virabhogyā Vasundharā* Series. A Series like this is highly desirable in India to-day in order to serve the intelligentsia that has been getting ripe enough for the utilization of world-contacts in the interest of India's expansion. And for some of those advanced scholars or authors of India who spend a few years in Eur-America for higher investigations and researches it should be quite worth while to come into touch with such a dynamic and realistic group of pioneering thinkers as Haushofer and his colleagues.

Benoy Kumar Sarkar

Gautama Buddha (in Bengali), by Dr. B. C. Law, M.A., B.L., Ph.D.; published by Messrs. Gurudas Chatterjee and Sons, Calcutta, pp. 123+ Index, Vaiśâkha, 1345 B.S.

While many of the numerous readers of Dr. Law's writings will be deprived of perusing this handbook, just published, on the life-history of Gautama, the Buddha, since it is written in Bengali, the Bengali-reading public will certainly welcome it as a valuable addition to their literature. There had been indeed a long-felt want in Bengal of a trustworthy biographical narrative of the Buddha, and the few attempts that have hitherto been made to remove this want have proved rather disappointing. What are needed for the purpose are a critical eye, an historical mind, and an acquaintance with not only the original texts but all up-to-date researches made both in the East and in the West, and Dr. Law is a scholar who is well known to have a title to these qualities. His book has naturally resulted in marking distinct improvement upon those by other writers in Bengal. It is not only that the author has collected a vast amount of information, but he has also endeavoured earnestly to eliminate fiction from fact by a careful, comparative and critical study of the materials. His style of writing is, as usual, simple and lucid, and his sources of information are clearly indicated in foot-notes.

The book, well got-up and containing no fewer than nine illustrations, is divided into nineteen chapters, which are followed by one with some concluding remarks, and by an Index. The first chapter recounts the birth of Mâyâ-dêvî's son in the Lumbinî Garden, the childhood and education of Prince Sarvârthasiddha, his marriage with Yaśôdharâ, the daughter of Daṇḍapâṇi Śâkya, and the birth of a son, Râhula, to the couple. The pathetic story of Gautama's renunciation, one of the most momentous incidents in the history of the world, is told in the second chapter, and in the five chapters that follow is given an account of his life up till the time of the *Dharmachakra-pravartana*. The eighth ninth and tenth chapters deal respectively with 'Buddha and the *Parivrājakas* (Wanderers)', 'Buddha and the Nirgranthas' and 'Buddha and the contemporary religious preachers.' Then come the four chapters entitled 'Buddha and his royal disciples,' 'Buddha and the womenfolk,' 'Buddha and Mâra', and 'Buddha and Dêvadatta,' while 'the principal disciples of the Buddha,' 'his wanderings' and 'his *mahâ-parinirvâṇa*' constitute the theme for the next three chapters.

Dr. Law knew it well that divested of some account of the Buddhist *Saṁgha* and of the Buddhist religion and philosophy, his delineation of the *Buddha-carita* would be anything but complete, and for that we have these two topics as the subject of treatment in the two closing chapters. For the next biographer of the Buddha, the enterprise will be not so much to rehearse these facts of the Master's life with some more details, as to relate, in an authentic version and express language, what the Buddha gave to the world,—just what Dr. Law has on purpose omitted to tell us.

N. N. DAS GUPTA.

Ourselves

I. The Fourteenth Death Anniversary of the late Sir Asutosh Mookerjee.—II. Our Vice-Chancellor invited by the League of Nations, Geneva.—III. Mr. P. N. Banerjee.—IV. Central Government on Recruitment and Unemployment.—V. Scheme for Publication of History of Indian Literature.—VI. Asutosh Sanskrit Series.—VII. Sir Rashbehary Ghose Fellowship for 1938.—VII. Greater India Society's Gift to the University.—IX. Relation between the University and the Government.- X. Our Representative on the Board of Economic Enquiry.—XI. University and the Director of Rural Reconstruction, Bengal.—XII. Award of Mouat Medal.—XIII. New Fellow of the University.—XIV. Lady Keane Girls' College, Shillong.—XV. Beereshur Medal for 1938 and 1939.—XVI. Assamese as Principal Subject for M.A. in Indian Vernaculars.—XVII. A New D.Sc.—XVIII. Sibley Scholarship in Civil and Electrical Engineering.—XIX. Karnataka Historical Research Society.—XX. New Principal for Medical College, Calcutta.—XXI. Bankim Centenary.—XXII. Professor Meghnad Saha, D.Sc., F.R.S.

I. THE FOURTEENTH DEATH ANNIVERSARY OF THE LATE SIR ASUTOSH MOOKERJEE

The fourteenth death anniversary of the late Sir Asutosh Mookerjee was commemorated in Calcutta on the 25th May. A meeting was held in the morning on that day at the foot of Sir Asutosh's statue in Chowringhee Square, with Sir M. N. Mukerji in the chair. The statue was decorated with sweet-scented flowers. A Sanskrit hymn specially composed for the occasion was recited by Pandit Asoknath Shastri. The president recalled in his address some of the activities of the late Sir Asutosh and dwelt upon the greatness of his character and intellect. In paying homage to his memory, the president observed that the life of Sir Asutosh was a source of inexhaustible inspiration to his countrymen. The meeting, which was both large and distinguished, came to an end with the singing of a song by the girl students of the Asutosh College.

There was another function in the evening at the head of the marble stairs in the Darbhanga Building. The bust of Sir Asutosh was decorated with beautiful wreaths. Incense which was burnt in profuse quantities combined with the fragrance of flowers to impart to the atmosphere a touch of holiness and solemnity. Sir Nilratan Sircar offered prayer with an earnestness and sincerity that touched everyone present.

Navadwipchandra Brajabasi and his party entertained the audience with *kirtan* songs which continued far into the evening after which the function concluded.

* * *

Mr. P. N. Banerjee, M.A., B.L., Barrister-at-Law, M.L.A.,
Principal, University Law College

II. OUR VICE-CHANCELLOR INVITED BY THE LEAGUE OF NATIONS, GENEVA

Our Vice-Chancellor, Mr. S. P. Mookerjee, has been invited to attend the annual general session of the International Committee of Intellectual Co-operation of the League of Nations, Geneva, as India's representative in place of Sir Sarvapalli Radhakrishnan. The session will begin on July 11 and will continue for a week terminating on the 17th.

* * *

III. MR. P. N. BANERJEE

It is with great pleasure that we have to announce the appointment of Mr. P. N. Banerjee, M.A., B.L., BARRISTER-AT-LAW, M.L.A, as Principal, University Law College, Calcutta. Mr. Banerjee was the most distinguished student of his year in Calcutta and his record at the Inns of Court in London was also of an outstanding character. Known all over the province as a leading educationist, he has been intimately connected with our University as Fellow and Syndic and as a member of the Post-Graduate Teaching Staff for a long number of years. He is reputed as a jurist and he is very popular in political circles for his work in the Legislative Assembly where his activity as a leader of the Congress is justly admired.

We especially rejoice in the new appointment of Mr. Banerjee, who was formerly Secretary of the Calcutta Review and is still a member of its Editorial Board. We offer our sincerest congratulations to him.

* * *

IV. CENTRAL GOVERNMENT ON RECRUITMENT AND UNEMPLOYMENT

The Central Government in a long circular letter addressed to the Provincial Governments has sought their co-operation in dealing with the problem of unemployment and recruitment to the services. In accordance with the proposals laid down by the Sapru Committee, it has suggested the holding of an examination at a pre-university age, success at which would be an indispensable condition for practically all official appointments. It has also been suggested that the successful candidate would have no right to government service but "failure in the examination would constitute a definite and final bar to Government service." The letter discusses the objections that can be made to the scheme, its probable effect on higher education and the ways and means of successfully holding the examination and maintaining a uniform standard for the assessment of papers submitted by the candidates.

Our University, whose opinion had been solicited on the subject, after pointing out several defects in the proposal concluded that it was objectionable from every point of view inasmuch as "it will not help to solve the problem of unemployment; it will add to the number of discontented persons; it will introduce all the evil effects of an examination system conducted on an unprecedentedly large scale and is likely to create considerable confusion." It was also said among other observations that the scheme would have a detrimental effect on the progress of higher education in the province.

Among the recommendations which the University made for solving the problem of unemployment the following may be mentioned: (*i*) Elementary and Secondary education to be made more complete and varied in character; (*ii*) Training on an adequate scale in commerce, industry, agriculture, and technical subjects and the help of the State for absorbing such trained youths; (*iii*) Opening up new fields of employment including Army and Navy.

* * *

V. SCHEME FOR PUBLICATION OF HISTORY OF INDIAN LITERATURE

It is proposed to publish a third volume to the History of Indian Literature by Prof. M. Winternitz. A scheme prepared by Dr. S. N. Dasgupta in this connexion has been adopted by the University. The business of compiling the work has been entrusted to a Board of Editors consisting of the following gentlemen:

Dr. S. N. Dasgupta.
M. M. Pandit Vidhusekhar Shastri.
Dr. S. K. De, M.A., D.LIT.
Dr. Asutosh Shastri, M.A., PH.D.
Mr. Debendranath Ray, M.A.

The work will mainly contain the contributions of Bengali scholars but articles will also be invited from scholars outside Bengal, whenever the editors will feel the need to do so. The volume contemplated will consist of 800 printed pages, and will in size be the same as the two volumes of Winternitz's work published by the University. The following subjects will be dealt with in the proposed work:

(1) Classical Sanskrit Literature—(*a*) Drama, (*b*) Prose, (*c*) Poetry, (*d*) Biographical, (*e*) Fables.

(2) Philosophical Literature.

(3) Legal Literature—Sutra, Samhita, and the Nibandhas with their commentaries.

(4) Scientific Literature—(*a*) Ayurveda, (*b*) Jyotisha and Ganita, (*c*) Rasayana.

(5) Technical Literature—(*a*) Alamkara, (*b*) Silpasastra, (*c*) Arthasastra, (*d*) Natyasastra, (*e*) Samgitasastra, (*f*) Erotic literature (*g*) Metric, (*h*) Vartta, (*i*) Games, (*j*) Works regarding erotic art, (*k*) Pakasastra.

(6) Linguistics —(*a*) Grammar of different schools, (*b*) Phonetics.

(7) Religious and Ritualistic Literature—Tantra.

(8) Historical Literature.

(9) Geographical Literature.

(10) Epigraphical Literature.

(11) Prakrit Literature.

* * *

VI. ASUTOSH SANSKRIT SERIES

A Board consisting of the following gentlemen has been appointed to select suitable Sanskrit works of which the publication may be undertaken in this series:

Dr. Surendranath Dasgupta, M. M. Pandit Vidhusekhar Shastri, Dr. Hemchandra Raychaudhuri, Mr. Debendranath Ray, and Dr. Satcowri Mookerjee.

* * *

VII. SIR RASHBEHARY GHOSE FELLOWSHIP FOR 1938

Dr. Naresh Chandra Roy, M.A., PH.D., has been awarded the Ghose Travelling Fellowship in Arts for 1938. An additional Fellowship in Arts has been offered to Mr. Mohammad Ishaque, M.A., B.SC. The award in Science has been made to Dr. Hrishikesh Raskhit, D.SC., and to Professor Biresh Chandra Guha, D.SC., who is a member of our Editorial Board.

We heartily congratulate the worthy recipients of the fellowships.

* * *

VIII. GREATER INDIA SOCIETY'S GIFT TO THE UNIVERSITY

Dr. U. N. Ghosal, M.A., PH.D., Honorary Secretary, Greater India Society, has conveyed to the University the wishes of the Managing Committee to make a gift of its books and periodicals to the University suggesting that they may be treated as a separate collection under the title of the Greater India Society.

* * *

IX. RELATION BETWEEN THE UNIVERSITY AND THE GOVERNMENT

By a notification issued on the 7th, April, 1938, the Central Government in exercise of the powers conferred by sub-section (1) of section 124 of the Government of India Act has entrusted certain of its functions to the Provincial Government of Bengal. The consent of the Chancellor shall be required by the Provincial Government if it wishes to exercise the power to cancel the appointment of Fellows. Regarding colleges situated in a different province, the Government of Bengal shall not pass orders except with the latter's concurrence. When, however, the two provinces cannot reach agreement, the matter shall have to be referred to the Central Government for orders.

* * *

X. OUR REPRESENTATIVE ON THE BOARD OF ECONOMIC ENQUIRY

Professor Jitendraprasad Niyogi, M.A., PH.D. has been appointed University representative on the Board of Economic Enquiry *vice* Dr. Pramathanath Banerjea, M.A., D.SC. BARRISTER-AT-LAW, whose term of office expired in April this year.

* * *

XI. UNIVERSITY AND THE DIRECTOR OF RURAL RECONSTRUCTION, BENGAL

The University has promised at the request of Government to offer necessary facilities to Mr. T. I. A. Nurannabi Chaudhuri, I.C.S., who has been appointed Director of Rural Reconstruction, Bengal.

* * *

XII. AWARD OF MOUAT MEDAL

A Mouat Medal will be awarded to Mr. Gaurinath Bhattacharyya, M.A., whose research work during the final term of his Premchand Roychand Studentship in Literary subjects has been approved.

Mr. Subhendusekhar Basu, M.SC., will also be awarded a Mouat Medal as his final report has been approved for Premchand Roychand Studentship in Scientific subjects for the year 1935.

* * *

XIII. NEW FELLOW OF THE UNIVERSITY

Moulavi Abdul Bari Chaudhuri, M.A., B.L., M.L.A. (Assam), has been nominated an Ordinary Fellow of the University *vice* Mr. Abu Ahmad Abdul Hafiz, M.A., B.L., whose term of office as an Ordinary Fellow expired on the 28th April, 1938.

* * *

XIV. LADY KEANE GIRLS' COLLEGE, SHILLONG

The Lady Keane Girls' College has been affiliated to the I.A. standard in the following subjects with effect from the next session (1938-39): English, History, Logic, Civics, Sanskrit, Bengali (compulsory).

* * *

XV. BEERESHUR MEDAL FOR 1938 AND 1939

The following subjects have been chosen for the above medal:

1. "Debt Legislation in India" for 1938.
2. "Tenancy Legislation in Bengal" for 1939.

* * *

XVI. ASSAMESE AS PRINCIPAL SUBJECT FOR M.A., IN INDIAN VERNACULARS

Assamese has been adopted as a principal subject of study for the M.A. Examination on the recommendation of the Board of Higher Studies in Indian Vernaculars, pending sanction of Government.

* * *

XVII. A NEW D.Sc.

Mr. Hirendranath Dasgupta, M.Sc., who submitted a thesis entitled "Organo-Arsenic Compounds and methods for Arsenic Estimation," has been admitted to the Degree of Doctor of Science of this University. We congratulate Dr. Dasgupta on his success.

* * *

XVIII. SIBLEY SCHOLARSHIP IN CIVIL AND ELECTRICAL ENGINEERING

The above scholarship for 1937 has been awarded to the following persons:

Mr. Rabindranath Ray
Mr. Kamalaprasanna Ray
Mr. Indubhusan Basu
Mr. Tinkari Ghose.

Of these four gentlemen, the first who holds a scholarship in Civil Engineering is working under the Resident Engineer, New Howrah Bridge, the second also holding a scholarship in Civil Engineering, under the Executive Engineer, Darjeeling, and the third who has been awarded a scholarship in Electrical Engineering is working as an apprentice in the firm of Messrs. Saxby & Farmer (India), Ltd., Electrical Department. Mr. Tinkari Ghosh who enjoys a scholarship in Mechanical Engineering is attached to the Workshop of B. N. Railway, Kharagapur.

* * *

XIX. KARNATAKA HISTORICAL RESEARCH SOCIETY

The sixth Karnataka Historical Conference will be held on the 21st and 22nd May, 1938, at Dharwar. The good wishes of the

University has been conveyed to the Karnataka Historical Research Society.

* * *

XX. New Principal for Medical College, Calcutta

Major D. Ahmad, O.B.E., A.I.R.O., has been appointed Principal of the Medical College, Calcutta, *vice* Lt.-Col. T. C. Boyd, I.M.S., who has gone on furlough for four months.

* * *

XXI. Bankim Centenary

The centenary of the birth of Bankim Chandra Chatterjee will fall on the 27th June. In commemoration of the centenary this University is publishing a brochure named "Bankim-Parichay" containing selections from the writings of that great Bengalee with the purpose of acquainting the younger generation with the ideals which he upheld and strove for. Bankim Chandra Chatterjee was the first graduate of this University. His is a name that has become a household word in Bengal as a torch-bearer of Bengali literature. He will ever be remembered as one of the pioneers of nationalism in this country. The move that the university has taken on the occasion of the centenary will go a great way to bring home to our young hopefuls the high purpose that inspired Bankim Chandra to take up his forceful pen in the service of his country.

* * *

XXII. Professor Meghnad Saha, D.Sc., F.R.S.

We are glad to announce that Professor Meghnad Saha, D.Sc., F.R.S., has been appointed to act as Palit Professor of Physics in this University. Professor Saha enjoys an international reputation and his researches have brought credit not only to himself but to this University, of which he is a brilliant product. The appointment has given universal satisfaction and we have every reason to believe that the department of Pure Physics will move from progress to progress under his able guidance.

* * *

UNIVERSITY OF CALCUTTA

Latest Publications

Prefaces, by Prof. Shahid Suhrawardy, B.A. (Oxon.). Demy 8vo 264+xii.

Foundations of Living Faiths, Vol. I (*Stephanos Nirmalendu Ghosh Lectures*), by Prof. Haridas Bhattacharyya, M.A. Royal 8vo pp. 526+xiv. Rs. 5-8.

The Changing Face of Bengal (*Readership Lectures*), by Prof. Radhakamal Mukerjee, M.A., Ph.D. Royal 8vo pp. 294+viii (with 22 maps). Rs. 4.

Rabirasmi Part I (in Bengali) by Charu Bandyopadhyay, M.A. Royal 8vo pp. 452. Rs. 3.

The Crisis of Indian Civilisation in Eighteenth and Early Nineteenth Centuries, by Dr. H. Goetz, Ph.D. Royal 8vo. pp. 51+iv. As. 12.

Sanskrit Buddhism in Burma, by Dr. Niharranjan Ray, M.A., D.Litt. and Phil. (Leiden), Dip. Lib. (Lond.), Royal 8vo. pp. 116.

Girisnatya Sahityer Basista (in Bengali) by Amarendranath Ray, Demy 8vo. pp. 110+8. Re. 1-8.

Journal of the Department of Letters, Vol. XXX. Royal 8vo. pp. 370 (24 Plates). Rs. 6.

Calendar, Part I, 1938. D/Demy 16 mo. pp. 1334+xvi.

Books in the Press

JUNE, 1938

1. History of the Bengali Novel, by Prof. Srikumar Banerjee, M.A., Ph.D.
2. The Problem of Minorities, by Dr. Dhirendranath Sen, M.A., Ph.D.
3. Successors of the Satavahanas in Lower Deccan by Dr. Dineshchandra Sircar, M.A., Ph.D.
4. The Evolution of Indian Industry, by Dr. Rohinimohan Chaudhuri, M.A., Ph.D.
5. Decline of the Saljuqid Empire, by Dr. Sanaulla, M.A., Ph.D. (London), Barrister-at-Law.
6. Sree Krishna Bijay, by Rai Bahadur Prof. Khagendranath Mitra, M.A.
7. Paniniya Siksha, by Mr. Manomohan Ghosh, M.A.
8. General Catalogue of Bengali Manuscripts, edited by Mr. Manindramohan Bose, M.A.
9. Patua Sangit, edited by G. S. Dutt, Esq., I.C.S.
10. Political History of Ancient India, by Prof. Hemchandra Raychaudhuri, M.A., Ph.D.
11. Studies in Tantras, by Dr. P C. Bagchi, M.A., D.Litt.
12. Krishi-Bijnan, Vols. I and II, by the late Rai Rajeswar Dasgupta, Bahadur.
13. Bharate Karu Silpa, by Mr. Asitkumar Haldar.
14. Prasthanabheda, by Madhusudan Saraswati, edited by Mahamahopadhyay Gurucharan Tarka-Darshana-tirtha.
15. Vyaptipanchaka, by Pt. Anantakumar Tarkatirtha.
16. Bharitiya Banaushadhir Parichaya, by Dr. Kalipada Biswas, M.A., D.Sc. and Ekkari Ghosh.
17. Journal of the Department of Letters, Vol. XXXI.
18. Nyayamanjari, edited by Pandit Panchanan Tarkabagis.
19. Sree Chaitanya Chariter Upadan, by Dr. Bimanbehari Majumdar, M.A., Ph.D.
20. Collected Published Papers, by the late Mr. Hemchandra Dasgupta, M.A., F.G.S.

21. University Questions for the year 1931.
22. Khandakhadyaka, Sanskrit Text, edited by Mr. Prabodhchandra Sengupta, M.A.
23. Lectures on Girishchandra, by Mr. Hemendranath Dasgupta, M.A., B.L.
24. Siddhanta Sekhara, Vol. II, by Pandit Babua Misra.
25. Foundations of Living Faiths, Vol. II (*Stephanos Nirmalendu Ghosh Lectures*), by Prof. Haridas Bhattacharyya, M.A.
26. Old Persian Inscriptions, by Dr. Sukumar Sen, M.A., Ph.D.
27. Some Historical Aspects of the Inscriptions of Bengal, by Dr. Binaychandra Sen, M.A., Ph.D. (Lond.).
28. Present-day Banking in India, by Dr. Ramchandra Rau, M.A., Ph.D.
29. Rabirasmi (in Bengali), Part II, by Mr. Charu Bandyopadhyay, M.A.
30. Industry in India, by Dr. P. N. Banerjea, M.A., D.Sc. (Lond.), Barrister-at-Law.
31. Some Published Papers, by Sir U. N. Brahmachari, Kt., M.A., M.D., Ph.D., F.A.S.B.
32. Dina Chandidas, Part II, by Mr. Manindramohan Bose, M.A.
33. Rabindra Kábya-prabáha, by Mr. Pramathanath Bisi, M.A.
34. Alivardi and His Time by Dr. Kalikinkar Dutt, M.A., Ph.D.
35. Banglar Baisnab Dharma, by MM. Pramathanath Tarkabhusan.
36. Kali Puja Chitravali, by Messrs. Chaitanyadeb Chatterjee and Bishnupada Raychaudhuri.
37. Statistical Theory of Estimation by Prof. R. A. Fisher, Sc.D.
38. History of Indian Literature, Vol. III, by late Prof. M. Winternitz, Ph.D.
39. Calendar, Part II, 1929, Supplement 1935.
40. Emerson: His Muse and Message, by Rao Sahib Dr. V. Ramkrishna Rao, M.A., L.T., Ph.D.
41. The German Primer, by Mr. H. G. Biswas, M.Sc.
42. Principles and Problems of Indian Labour Legislation, by Dr. Rajanikanta Das, M.A., Ph.D.
43. The Nyāya Theory of Knowledge by Dr. Satish Chandra Chatterjee, M.A., Ph.D.

CALCUTTA UNIVERSITY PUBLICATIONS

IX. LANGUAGE AND LITERATURE

3. OTHER INDIAN VERNACULARS

Typical Selections from Oriya Literature, edited by Bijaychandra Mazumdar, B.L., Lecturer in Anthropology, Comparative Philology and Indian Vernaculars in the Calcutta University. Vol. I. Royal 8vo pp. 303. Rs. 11-4.

Do. Vol. II. Royal 8vo pp. 220. Rs. 11-4.

Do. Vol. III. Royal 8vo pp. 519. 1925. Rs. 11-4. Rs. 22-8 for the full set of 3 vols.

The special feature of this work is that in the introductory essays (8 in number) the historical and social background of the literature of Orissa has been clearly laid out, the hitherto unsettled chronology of the early poets has been definitely settled, the characteristic peculiarities of Oriya literature have been noted, the origin of Oriya Language has been for the first time carefully traced, and the merits of leading writers of various times have been critically considered.

Asamiya Sahityar Chaneki (Typical Selections from the Assamese Literature), compiled by Pandit Hemchandra Goswami, M.R.A.S., F.R.A.S., of Assam Civil Service, and Editor of "Hema-Kosha."

The book consists of three volumes. In it the Assamese literature has been treated in six different periods on Historical and Philological considerations. The first period of **Giti-yuga** (600 A.D.—800 A.D.) deals with the Cradle songs, the Pastoral songs, the Bihu songs and the ballads of Assam. The second period (800 A.D.—1200 A.D.) deals with the mantras and the aphorisms of Assam. In the third or Pre-Vaishnava period (1200 A.D.—1450 A.D.) the translation of the Puranas and the Ramayana in Assamese was taken in hand for the first time by writers like Hema Saraswati, Madhaba Kandali and Pitambara Dwija to prepare the way for Vaishnavism. In the fourth period or the Vaishnavite period (1450 A.D.—1800 A.D.) in which all the great writers of ancient Assamese literature flourished, the literature was chiefly employed for the propagation of Vaishnavism. The fifth period or the period of expansion begins about 1600 A.D. with the consolidation of the Ahom power in the country and extends up to 1800 A.D. about which time the country came under the British rule. This period was marked by great literary activity. The sixth period commences in 1800 A.D. and continues up to the present time..

Vol. I—Contains selections from the first three periods besides *an Introduction in English dealing with the history of the language and literature.* Royal 8vo pp. 425. 1930. Rs. 8-0.

Vol. II—Contains selections from the fourth and the fifth period.

Part I—*Vaishnava Period,* pp. 420. Royal 8vo 1924. Rs. 6-0.

Part II—*Vaishnava Period,* pp. 421-830. Royal 8vo. Rs. 6-0.

Part III—*Period of Expansion,* pp. 831-1162. Royal 8vo. Rs. 5-0.

Part IV—*Period of Expansion,* pp. 1163-1479. Royal 8vo. Rs. 5-0.

Vol. III—*Modern Period*—Contains selections from the last period and a *glossary of archaic words with meanings.*

Part I—pp. 347. Royal 8vo. Rs. 5-0.

Part II—pp. 348-648. Royal 8vo. Rs. 6-0.

Selections from Hindi Literature, compiled by Rai Bahadur Lala Sita Ram, B.A., Sahityaratna, Hindi Sudhakar.

This work is divided into 6 books. Each book has an introduction in English and contains extracts from works of classical Hindi writers on the subject.

Extract from the Foreword to Vol. IV, by *Mahamahopadhyay Dr. Ganganath Jha, M.A., D.Litt., LL.D.* :—"The volume contains the section dealing with saints. Even the abstrusest teachings of the Vedanta are presented in a language so simple yet dignified that it appeals straight to the heart. The language of the teachings of Nanak and other Gurus is Hindi, pure and simple. The selections are......judiciously made and intelligently arranged. The book will be found specially useful in our Universities."

Book I—**Bardic Poetry**—Contains extracts from the Prithiraj Rasau of Chand Bardai, the Bisaldev Rasau of Nalha, the Birsingh-Charit of Kesav Das, the Sivaraj Bhushana, the Siva Baoni of Bhushan, the Chhatra Prakash of Gore Lal, the Raj Bilas of Man, the Jang Nama of Murlidhar, the Hamir Rasau of Jodh Raj, the Sujan Charit of Sudan, and the Himmat Bahadur Birdavali of Padmakar. This book was for a long time prescribed for the M.A. Examination in Hindi of the Allahabad and Benares Hindu Universities, the Uttama Examination of the Sahitya Sammelan and the Saraswati Examination of the Mahila Vidyapith, and is still prescribed in parts for the M.A. Examination of the Allahabad University. Royal 8vo pp. 351. Rs. 6-0.

Book II—**The Krishna Cult**—In this book the compiler has given extracts from the writings of the followers of Vallabhacharya including Sur Das and others commonly known as Asht Chhap, Nabhaji Gokul Nath, the oldest prose writer, and Dhruva Das. These writers have described loves of Krishna and Radha in a religious spirit and have nothing in common with ordinary writers of erotic poetry. No other book has yet been published in Hindi in which the curious reader may find the hymns of each of the Asht Chhap with notices of the authors. Royal 8vo pp. 383. Rs. 6-0.

Book III—**Tulsi Das**—whom Sir George Grierson calls the brightest star in the firmament of Indian Mediæval poetry 'stands unapproached and unapproachable in his niche in the Temple of Fame.' His works in extract have been set up in a book of their own with an introduction containing a short life of the poet and an account of his various works. Royal 8vo pp. 291. Rs. 6-0.

Book IV—With a learned Foreword by Mahamahopadhyaya Dr. Ganganath Jha, M.A., D.Litt., LL.D., Vice-Chancellor, University of Allahabad. **The Saints**—The extracts given in this book are from the teachings of nineteen great saints including Swami Ramanand, Kabir, Guru Nanak, Guru Teg Bahadur, Guru Govind Singh, and Mira Bai. Royal 8vo pp. 390. Rs. 6-0.

Book V—**Ars Poetica**—This book deals with the science of poetry and the extracts describe the various emotions and passions which constitute the essence of poetical compositions, to which Hindu writers have added fanciful classifications of women, technically called the Nayika-bhed. Royal 8vo pp. 275. Rs. 3-0.

Book VI, Part I—**Other Poets** (with brief history of the Hindi Language)—In this book extracts are given from the writings of Vidyapati, Malik Mohammad Jaisi, Kesava Das, Rahim, Raskhan, Mubarak, Usman, Senapati, Bihari Lal, Bhupati, and Sabal Singh Chauhan. Royal 8vo pp. 324. Rs. 3-0.

Book VI, Part II—**Other Poets**—Begins with a History of the Hindi Literature with an appendix containing notes on the Awadhi, the Braja Bhasha, the Punjabi, the Maithili, the Marwari, the Jain Hindi and the Urdu Literatures and gives extracts from the writings of 19 well-known Hindi writers ending with the great Haris Chandra of Benares. Royal 8vo pp. 406. Rs. 6-0.

Complete set (Books I-VI). Rs. 30-0.

" *It is needless to say that selections made by this Master of Hindi are admirably done. We shall eagerly await the succeeding volumes for which as for these we are confident of an enthusiastic reception.*"—*The Hindustan Review*, for July, 1923.

Rukmini Haran Nat, by Mahapurush Sankardev in 1532 A.D., edited by Ambicanath Borah, M.A. (in Assamese). D/C 16mo. pp. 67. 1933. As. 8.

* **Matriculation Hindi Selections.** Rs. 2-0.

* **Intermediate Hindi Selections.** Rs. 3-0.

Selections from Classical Gujarati Literature, Vol. I, by I. J. S. Taraporewala, B.A., Ph.D., Professor of Comparative Philology and Lecturer in Gujarati in the Calcutta University. Royal 8vo pp. 464. 1925. Rs. 5-0.

Do. Vol. II (16th and 17th Centuries). Royal 8vo pp. 684+xvi. Rs. 7-8.

* Text-book.

4. CLASSICAL TEXTS

* **Matriculation Arabic Selections.** Re. 1-12.

* **Matriculation Persian Selections.** Rs. 2.

Matriculation Selections in Classical Tibetan, compiled by E. D. Ross. Royal 8vo pp. 100. Rs. 2-0.

* **Matriculation Sanskrit Selections,** I (Prose). Re. 1-0.

* **Do.,** II (Poetry). Re. 1-0.

* **I.A. Arabic Selections.** Rs. 2-8.

* **I.A. Persian Selections.** Rs. 2-0.

* **I.A. Sanskrit Selections.** Rs. 2-4.

* **B.A. Honours Arabic Selections.** Rs. 2-8.

* **B.A. Pass Arabic Selections.** Re. 1-8.

* **B.A. Honours Persian Course.** Rs. 2-8.

* **B.A. Pass Persian Selections.** Rs. 2-0.

* **Matriculation Pali Selections.** Rs. 2.

* **Intermediate Pali Selections.** Rs. 2-4.

* **B.A. Pali Selections** (*Prose*). Rs. 2.

* **Do.** (Poetry). Re. 1-8.

M.A. Persian Course. Demy 8vo pp. 225. Rs. 2-8.

* **Text-book.**

Gowhar-i-Murad, edited by Aga Muhammad Kazim Shirazi. Royal 8vo pp. 120. Rs. 3.

It is a prose selection compiled and edited by Aga Muhammad Kazim Shirazi, being a text-book prescribed for the M.A. Examination of the Calcutta University in Persian. Gowhar-i Murad is a well known treatise on Islamic Science of Religion and Theology, by Abdur Razzaq bin Ali bin Husain Lahiji, who dedicated this work to Abbas II, a prince of the Safavi dynasty.

Diwan-i-Nasir-i-Khusraw, edited by Aga Muhammad Kazim Shirazi. Royal 8vo pp. 77. Rs. 2.

It is a selection compiled and edited by Aga Muhammad Kazim Shirazi for the M.A. Examination of the Calcutta University. Nasir-i Khusraw was a poet, philosopher, traveller and Isma'ili propagandist. His religious and philosophical views are abundantly illustrated and form the main subject of his verse. His language is plain and simple but archaic and his thoughts are deep and reflective.

Prakrit Dhammapada, by B. M. Barua, M.A. (Cal.), D.Lit. (Lond.), and S. N. Mitra, M.A. Demy 8vo pp. 322. Rs. 5.

A new edition of the Dutreuil de Rhins Kharoshthi MS. of the Dhammapada, of which an edition was published in the Journal Asiatique in 1897 by M. Sénart. The joint-editors have reconstructed whole passages from minute fragments not utilised by M. Sénart, and they have brought in the results of their vast and deep Pali studies in establishing the text. The importance of the Dhammapada as a world classic need not be emphasised too much. In the introductory essay, there is an able study of the question of the literary history of this work.

5. TIBETAN

She-rab-dong-bu, by Major W. L. Campbell, C.I.E. Royal 8vo pp. 137. Rs. 6-12.

Tree of Wisdom—a metrical translation in Tibetan of a Sanskrit ethical work entitled Prajna-danda written by Nagarjuna. The present publication is an English version of the Tibetan work, the text and the translation being printed on opposite pages.

Matriculation Selections in Classical Tibetan, compiled by E. D. Ross. Royal 8vo pp. 100. Rs. 2-0.

6. ENGLISH TEXTS, &c.

* **Selections from the Bible,** Part I. Rs. 2-8

* **Selections from the Bible,** Part II. Re. 1-2.

* **Do.,** Part III. Rs. 2-8.

* **Do.,** Part IV. Rs. 2-8.

* **B.A. Bible Selections.** Rs. 2-8.

Shakespeare's Comedy of Errors, edited by Rev. J. C. Scrimgeour, M.A. Crown 8vo pp. 187. Re. 1-4.

Ben Jonson's Volpone or the Fox. Re. 1-0.

Syllabus of Poetics, by Prof. H. Stephen, M.A., D.D., Ph.D. (*Second Edition, revised and considerably enlarged.*) Demy 8vo pp. 294. 1927. Rs. 3-0.

This book points out the fundamental ideas regarding poetry contained in the works of Wordsworth, Coleridge, Shelley, and Aristotle, and expands, explains and applies them to some extent, with a view to helping students to think out the subject for themselves.

Studies in Spenser, by Mohinimohan Bhattacharyya, M.A., B.L. Demy 8vo pp. 98. Re. 1-8.

On the Poetry of Matthew Arnold, Robert Browning and Rabindranath Tagore, by A. C. Aikat, M.A. Royal 8vo pp. 346. Rs. 7-8.

This book embodies a series of lectures on the writings of these three poets, and a comparative review of their works.

Othello, the Moor of Venice. Edited by Rev. J. C. Scrimgeour, M.A. Crown 8vo pp. 281. Rs. 2-0.

---

* Text-book.

Indian Writers of English Verse, by Mrs. Lotika Basu, B.Litt. Demy 8vo pp. 165. Rs. 2.

* **Lahiri's Select Poems.** Re. 1-8.

* **Select Readings from English Prose.** Re. 1-12.

Selections from W. Irving. Re. 1-12.

* **Intermediate Prose Selections.** Rs. 3-0.

* **Intermediate Poetical Selections.** Rs. 3-0.

* **A Book of Essays.** Rs. 2.

X. MATHEMATICS

† **Matrices and Determinoids,** Vol. I (*Readership Lectures delivered at the Calcutta University*), by C. E. Cullis, M.A., Ph.D., D.Sc. Sup. Royal 8vo pp. 442. 1913. *English price* 24*s. net.*

Contents:—Chap. I—Introduction of Rectangular Matrices and Determinoids.
,, II—Affects of the Elements and Derived Products of a Matrix or Determinoid.
,, III—Sequences and the Affects of Derived Sequences.
,, IV—Affects of Derived Matrices and Derived Determinoids.
,, V—Expansions of a Determinoid.
,, VI—Properties of a Product formed by a Chain of Matrix Factors.
,, VII—Determinoid of a Product formed by Chain of Matrix Factors.
,, VIII—Matrices of Minor Determinoids.
,, IX—Rank of a Matrix and Connections between the Rows of a Matrix.
,, X—Matrix Equations of the First Degree.
,, XI—Solution of any System of Linear Algebraic Equations.

---

* Text-book.

† *The right of publication of this book is held by the Cambridge University Press (Fetter Lane, London, E. C. 4) on behalf of the Calcutta University and copies of the book may be had of the firm.*

Prof. Cullis will earn the gratitude of mathematical students for affording them the opportunity of obtaining a right perspective of an important branch of pure mathematics, whose developments so far have appeared in scattered notes and memoirs not always easy of access. Examples are abundant and, while a large number of them are illustrative, there is a good collection of suggestive exercises indicating the directions in which further original work may be done.—*The Journal of Education.*

The chief feature of this book is that it deals with rectangular matrices and determinoids as distinguished from square matrices and determinants, the determinoid of a rectangular matrix being related to it just as a determinant is related to a square matrix. The author endeavours to set forth a complete theory of these two subjects, and uses the first volume to give the most fundamental portions of the theory. Two more volumes are promised, the second to give the more advanced portions of the theory, and the third its applications.

This is new ground and the author has done a splendid piece of work and with the publishers deserves much credit.—*Mathematical Teacher (Syracuse, U. S. A.).*

* **Matrices and Determinoids,** Vol. II. Sup. Royal 8vo pp. 573. 1918. *English price 42s. net.*

Contents:—Chap. XII—Compound Matrices.
,, XIII—Relations between the Elements and Minor Departments of a Matrix.
,, XIV—Some Properties of Square Matrices.
,, XV—Ranks of Matrix Products and Matrix Factors.
,, XVI—Equigradent Transformations of a Matrix whose Elements are Constants.
,, XVII—Some Matrix Equations of the Second Degree.
,, XVIII—The Extravagances of Matrices and of Spacelets in Homogeneous Space.
,, XIX—The Paratomy and Orthotomy of Two Matrices and of Two Spacelets of Homogeneous Space.

The outstanding feature of the work, which the author properly emphasises, is the detailed discussion of rectangular, as distinguished from square, matrices. For this reason alone the work ought to give a great stimulus to the subject, and we hope that the publication of the whole treatise will not be long delayed. Until it is finished it will be difficult, if not impossible, to give a proper appreciation of it, especially as the author introduces so many new symbols and technical terms. One thing however is certain; we now have the outlines of a calculus of matrices in which the operations of addition, subtraction, and multiplication are definite.—*Nature.*

* *The right of publication of this book is held by the Cambridge University Press (Fetter Lane, London, E. C. 4) on behalf of the Calcutta University and copies of the book may be had of the firm.*

The present volume worthily maintains the traditions of the Cambridge University Press, and is a most valuable addition to the rapidly growing series of volumes for which the Readership at the University of Calcutta is responsible.—*Science Progress.*

* **Matrices and Determinoids,** Vol. III, Part I. Royal 8vo pp. xx + 682. 1926. *English price* £3 3*s.* *net.* *Indian price* Rs. 45.

Contents:—Chap. XX—The Irresoluble and Irreducible Factors of Rational Integral Functions.
,, XXI—Resultants and Eliminants of Rational Integral Functions and Equations.
,, XXII—Symmetric Functions of the Elements of Similar Sequences.
,, XXIII—The Potent Divisors of a Rational Integral Functional Matrix.
,, XXIV—Equipotent Transformations of Rational Integral Functional Matrices.
,, XXV—Rational Integral Functions of a Square Matrix.
,, XXVI—Equipment Transformations of a Square Matrix whose Elements are Constants.
,, XXVII—Commutants.
,, XXVIII—Commutants of Commutants.
,, XXIX—Invariant Transformands.
Appendices.

* **Chapters on Algebra** (being the First Three Chapters of Matrices and Determinoids, Vol. III), by C. E. Cullis, M.A., Ph.D., D.Sc. Sup. Royal 8vo pp. 191. 1920. Rs. 11-4.

This volume deals with rational integral functions of several scalar variable as also with functional matrices.

* **Functions of Two Variables,** by A. R. Forsyth, F.R.S. Sup. Royal 8vo pp. 300. 1914. Rs. 11-4.

The author's purpose is to deal with a selection of principles and generalities that belong to the initial stages of the theory of functions of two complex variables. The consideration of relations between independent variables and dependent variables has been made more complete with illustrations in this publication.

---

* *The right of publication of this book is held by the Cambridge University Press (Fetter Lane, London, E. C.4) on behalf of the Calcutta University and copies of the book may be had of the firm.*

Analytical Geometry of Hyper-spaces, Part I (*Premchand Roychand Studentship Thesis,* 1914), by Surendramohan Gangopadhyay, D.Sc. Demy 8vo pp. 93. 1918. Re. 1-14.

Do., Part II. Demy 8vo pp. 121. 1922. Rs. 3-12.

It deals with certain interesting problems in n-dimensional Geometry, the method adopted being one of deduction from first principles. The second part contains certain interesting results in the Geometry of Hyper-spaces, which is now recognised as an indispensable part of the science with extensive applications in mathematical Physics. In the treatment of subject-matter, the easiest possible methods have been adopted, so that the discussions can be followed by an ordinary student of Mathematics without a knowledge of Higher Mathematics.

Theory of Higher Plane Curves, Vol. I, by Surendramohan Gangopadhyay, D.Sc. (*Third Edition, thoroughly revised and enlarged.*) Demy 8vo pp. 396 + xxi. 1931. Rs. 6-8.

The work is designed to meet the Syllabus prescribed by the University for the Master's Degree and is intended as an introductory course suitable for students of Higher Geometry. The present volume which is a thoroughly revised and enlarged edition of the earlier includes new materials together with recent researches which will not only be of use to the students for the Master's course but will also encourage independent thinking in students of higher studies engaged in research work.

Theory of Higher Plane Curves, Vol. II, by Surendramohan Gangopadhyay, D.Sc. (*Second Edition, thoroughly revised and enlarged.*) Demy 8vo pp. 408. 1926. Rs. 4-8.

This volume deals with the application of the theory in studying properties of cubic and quartic curves.

This volume is an endeavour to give as complete an account of the properties of cubic and quartic curves as could be compressed within the limits of a single volume of moderate size confining the discussion to the prominent characteristics of these curves. The subject has been presented in clear and concise form to students commencing a systematic study of the higher curves, indicating references to original sources as far as practicable. It is very useful to students of higher plane curves.

Parametric Co-efficient (*Griffith Memorial Prize*, 1910), by Prof. Syamadas Mukhopadhyay, M.A., Ph.D. Demy 8vo pp. 31. Rs. 3-0.

Collected Geometrical Papers, by Prof. Syamadas Mukhopadhyay, M.A., Ph.D. Crown 4to pp. viii+158. Rs. 4-0.

Part II. Crown 4to pp. vi+137. Rs. 3-8.

Parts I and II together Rs. 7.

Professor J. Hadamard, Paris : "My interest in your *new methods in the geometry of a plane arc*, which I had expressed in 1909 in a (anonymous) note in the *Revue generale des Sciences*, has far from diminished since that time.

Precisely at my seminaire or colloquum of the College de France, we have reviewed such subjects and all my auditors and colleagues have been keenly interested in your way of researches which we all consider as one of the most important roads opened to Mathematical Science."

Professor F. Engel, Geissen : "I am surprized over the beautiful new calculations on the right-angled triangles and three-right-angled quadrilaterals (in hyperbolic geometry)......Your analogies in the Gaussian Pentagramma Mirificum are highly remarkable."

Professor W. Blaschke, Hamburg : "I am much obliged to you for your kind sending of your beautiful geometrical work. When, as I hope, a new edition of my Differential Geometry comes out, I shall not forget to mention that you were the first to give the beautiful theorems on the numbers of Cyclic and Sextactic points on an oval."

Prof. Blaschke has quoted S. Mukhopadhyaya in the third edition (1930) of the first volume of his classical work on Differential Geometry.

Professor A. R. Forsyth, London : "The first part of your collected geometrical papers is an attractive record of fine mathematical attainment : and I am glad to learn, not only of the manifest advances you have made in our science, but also of the stimulus your work has afforded to other investigators. I can offer you no better wish and suggest no prouder aim than continual success in your Researches."

Prof. T. Hayashi, Japan : "Your Collected Geometrical Papers, Part I, is very important to the progress of geometry and is to be highly appreciated by geometricians in the world. We regret indeed that most of your valuable papers have remained unknown till now.

But the collected papers should be welcome to raise your position in geometrical research."

Agents for Sale of University Publications

For sale outside India

Messrs. Longmans, Green & Co., Ltd., 39, Paternoster Row,
London, E. C. 4.

American House—55, Fifth Avenue, New York.

For sale in India

Calcutta—Messrs. Chuckervertty, Chatterjee & Co., Ltd.,
15, College Square.
,, The Kamala Book Depot, Ltd.,
15, College Square.
,, The Book Company, Ltd., 4-4A, College Square
,, Sen, Ray, & Co., Ltd., 15, College Square.
,, Sen Brothers & Co., 15, College Square.
,, Co-operative Book Depot, 54, College St.
,, Thacker, Spink & Co. (1933), Ltd.,
3, Esplanade East.

Bombay—Messrs. D. B. Taraporewala, Sons & Co., Hornby Rd
,, The Popular Book Depot, Grant Road.

Poona City—Messrs. International Book Service, Poona 4.
,, Oriental Book Agency,
15, Surawar Peth.
,, S. P. Book-stall, 21, Budhwar.

Madras—Messrs. B. G. Paul & Co., 12, Francis Joseph Street.
,, City Book Co., Mylapore.

New Delhi—Messrs. The Oxford & Stationery Co.,
Scindhia House

Lahore—Messrs. Matilal Banarsi Das, Saidmitha Street.
,, Meharchand Lachhman Dass, Saidmitha Street.

Allahabad—The Kitabistan, 17A, City Road.

Travancore—Book Lovers' Resort, Taikad, Trivandrum.